Catalogue

OF THE

Arabic and Persian Manuscripts

IN THE

ORIENTAL PUBLIC LIBRARY

AT

BANKIPORE

VOLUME IX

(PERSIAN MSS.)

PHILOLOGY AND SCIENCES

Prepared by

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Khan Bahadur

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PREFACE.

THIS Seventh Volume of the Persian Catalogue comprises notices of 192 MSS, making with the 768 MSS noticed in the first six volumes, a total of 960

The MSS described in this volume are classed under the heads of Philology and Sciences and subordinate divisions The first 135 MSS belong to Philology The remaining 57 MSS, arranged under the heads of Encyclopædias, Ethics Politics and Philosophy, belong to the section *Sciences* which however is not completed in this volume

Of the rare, interesting, and valuable MSS noticed in the present volume, the following may be mentioned as especially worthy of attention

No 795 An autograph copy of Madâr ul-Afâdil a Persian dictionary, composed in A H 1001 = A D 1593

No 805 Ashhar-ul-Lugât, a very rare dictionary explaining Arabic and Persian words in Persian dedicated to Aurangzib

No 814 Muntakhab-i Bahar-i-'Ajam, an autograph copy of Indarman's abridgment from his master Tek Chand Bahâr's exhaustive dictionary Bahar-i 'Ajam

No 817 Masâdir, a very old and rare dictionary of Arabic infinitives explained in Persian by Abû Abd Ullah Husayn bin Ahmad uz-Zûzani died A H 486 = A D 1093, dated A H 1095

No 819 Dastûr ul-Lurgat, a rare old grammatical dictionary by Abu Abd Ullah ul-Husayn bin Ibrahîm un Natanzî, died A H 499 = A D 1106

No 820 Tâj ul-Masadir, by Ahmad bin 'Alî ul Maqqarî died A H 470 = A D 1077 an old copy, dated A H 850

No 822 Kitab ul-Masâdir, a very rare and old dictionary of Arabic infinitives explained in Persian by Muhammad bin 'Abd Ullah ul-Busti

Nos 823-824 Muhaddab ul-Asmâ, an extremely rare vocabu-

lary of Arabic nouns explained in Persian, by Mahmûd bin 'Umar ush-Shaybânî.

No. 849 A rare work on prosody and rhyme, written for 'Abd Ullah Qutub Shâh, by Ulfatî Husaynî Sâwajî

No 869 An extremely rare and valuable copy of the fourth *Daftar* of Abul Fadl's letters

No 906. An accurate and well-written copy of Durrat ut-Tâj, a vast encyclopædia of philosophical sciences, written about A H 700 = A D 1300, by Qutb-ud-Dîn Shîrâzi (d A H. 710 = A D 1310) for Dubâj, or king of Gîlân Dated A H 1027

No. 910 Jawâhir ul-'Ulum, an extremely rare encyclopædia of different sciences, written about A H 962 = A D 1554, for the emperor Humâyûn, by Muhammad Fâdil 'Alî us-Samarqandî

No 927 A correct and beautifully written copy of Husayn Maybudî's commentary on 'Alî bin Abû Tâlib's Dîwân, dated A H 928

No 934 An elegant and beautifully written copy of the Wisâyâ-i Nizâm ul-Mulk

No 943 A very beautiful and correct copy of Sâyyid 'Alî Hamadânî's Dakhîrat ul-Mulûk, dated A H 968

No 948 Nafâ'is ul-Kalâm, a very rare work on ethics, politics and the maxims of good administration, etc , written about A H 989 = A D 1581, for Râjah 'Alî Khân Fârûqî, the eleventh King of Khândîsh, by 'Abd ul-Latîf Munshî

I have revised this volume, as I have revised the Persian Cataloguer's work since Mr A F Scholfield left India The association between Khan Bahadur Abdul Maqtadir and myself has been a long and close one, for I revised the volumes he compiled up to the time of Mr Scholfield's appointment as Record Keeper, but whatever the value of the work, I consider of far greater value the moral support which I have been able to give him, as one deeply interested in what he was doing, and recognising its great value

And here I should like just to refer to the bestowal on the Cataloguer of the title of Khân Bahadur, and the great encouragement that that was to him If I might also say a word that would tend, with the words of others, similar words, to revive some of the old interest of Emperor, Prince, and Noble in India in works of scholarship, it would be a gain Modern works are different from the

old ones of necessity, for the world does not stand still, and whereas in the olden time Khân A'zam Tātār Khân might order a number of 'Ulamâ at Delhi to compile Al-Fatâwâat-Tātārkhânîya in thirty volumes, so now the Government of Bihar order scholars to compile a catalogue of Persian and Arabic MSS The same learning and the same devotion are necessary to the accomplishment of the work, and the same esteem should be accorded to the workers.

J A Chapman.

Imperial Library. Calcutta
14th October, 1925.

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ERRATA.

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PERSIAN MANUSCRIPTS.

PHILOLOGY.

GRAMMAR.

No. 769.

foll 30 lines 14, size 8¼ × 6, 6 × 4¼

صرف میر

SARF-I MÎR.

The well-known treatise on Arabic inflexion

Author Abul Hasan 'Ali bin Muhammad bin 'Alî, called Sayyid Shaiîf-ul-Jurjânî

ابو الحسن علی بن محمد بن علی المعروف به سید شریف الجرجانی ٭

Beginning —

ایدک الله فی الدارین کلمات لغت عرب سه قسم آمد الخ ٭

The Author, who was born A H 740 = A D. 1339 in Tâgû, a village in Astrâbâd, received his early education at home and subsequently went to Cairo where he stayed for four years and studied under Akmal-ud-Dîn and other eminent scholars of that place He then travelled to Persia where he finally settled In A.H. 779 = A D. 1377 he entered the court of Shâh Shujâ' who appointed him as teacher in the Dâr-ush-Shifâ, Shîrâz. When Tîmûr conquered Shîrâz, A H 789 = A D 1387, he sent Sayyid Sharîf to Samarqand where he spent his time in teaching and in literary disputes with the celebrated Sa'd-ud-Dîn Taftazânî (d A.H. 791 =

A D 1388) He returned to Shîrâz, where he died on Tuesday, 6 Rabî' II, A H. 816 = A D 1413 See Qabas-ul-Hâwî, vol. I, fol. 151ᵃ (Lib copy) Comp also Habîb-us-Siyar, vol. iii, juz 3, p. 89; S. de Sacy, Notices et Extraits, vol x, pp. 4–12 He is said to have left more than fifty works and some of them are mentioned in Brockelmann, ii, p 216

The work, commonly styled صرف میر, or according to Hâj-Khal, ii, p 304, تصریف السید الشریف, is divided into three sections noun (اسم), verb (فعل), and particle (حرف)

For other copies see Rieu ii, p 522, W Pertsch, Berlin Cat. pp 180, 181 and 186, No 1, E G Browne, Camb. Cat., p 262, No v, Ethé, Bodl Lib. Cat. Nos 1653-1656, Ethé, Ind Office Lib. Cat Nos 2406–2409, Buhâr Lib Cat. i, p 201 Printed in a collection of grammatical treatises, in Calcutta, 1805; lithographed in Lucknow, 1844 and A H 1288; see also Zenker ii, No 147

Written in ordinary Ta'lîq

Not dated, 19th century

No. 770.

foll 222, lines 20; size 11 × 6¾, 8½ × 4½

شرح شافیه

SHARH-I SHÂFIYAH.

An exhaustive commentary on Ibn-ul-Hâjib's famous Arabic treatise on etymology and orthography الشافیه.

Commentator Muhammad Hâdî bin Muhammad Sâlih Mâzandarânî محمد هادی بن محمد صالح مازندرانی.

Beginning.—

الحمد لله رب العالمین .... و بعد چنین میگوید ذرهٔ بیمقدار

تراب الاقدام شیعیان ائمهٔ اطهار الخ

The Arabic original الشافیه by Jamâl-ud-Dîn Abû 'Amr 'Usmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Hâjib (d. A.H. 646 = A.D 1248), is a supplement to the same author's well-known Arabic grammar الکافیه فی النحو (comp Hâj. Khal. vol. iv, p 1; Loth, Arabic Cat p 263, printed in Calcutta, 1805, at Lucknow, with notes, A.H 1266, etc.).

The commentator Muhammad Hâdî, who, according to Rieu Supplement, p. 253, flourished about A H 1088 = A D. 1677, says in

the preface that he wrote this commentary at the request of Khân bin Hasan 'Alî Khân

Copies of this commentary are noticed in Ethé, Ind Office Lib Cat No 2435; Buhâr Lib Cat vol. i, p. 199, etc Another commentary on الشافيه, by Muhammad Sa'd with the *takhallus* Gâlib, is noticed below The Arabic original, with a Persian commentary by Muhammad Sâlih Mâzandarânî (father of the present commentator), was lithographed in A H 1268

The MS is defective towards the end and breaks off with the words :—

علی انعلاب جمل انهاسب ...... •

Written in careless Ta'lîq.
Not dated, 19th century

No. 771.

foll 333, lines 14, size 9 × 6, 6¾ × 4

عافيه شرح شافيه

'ÂFIYAH SHARH-I SHÂFIYAH.

Another commentary on Ibn-ul-Hâjib's same grammatical work الشافيه

Commentator Muhammad Sa'd with the *takhallus* Gâlib محمد سعد المتخلص به غالب

Beginning —

ستایش و نیایش بیحد سزاوار حضرت کردگاری که قوانین و قواعد علم تصریف الخ •

Muhammad Sa'd Qurayshî of 'Azîmâbâd (Patna) was a companion of 'Âqil Khân Râzî (*d* A H 1108 = A D 1696) governor of Dihlî in Aurangzîb's time He was well versed in Arabic and Persian and left about fifty-five works His commentaries on Maqàmât-i Harîrî, Kâfiyah, Shâfiyah and Tahdîb, and his works on rhyme and prosody are held in high estimation by the scholars of 'Azîmâbâd. He also left two Dîwâns in one of which he adopts the *takhallus* Sa'd and in another Gâlib See Safînah-i Khwushgû, fol 30ª. His other works are (1) مندل, a commentary on the Arabic grammar المصباح of Nâsir bin 'Abd-us-Sayyid ul-Mutarrizî (see No. 778); (2) انتخاب بی بدل, a commentary on Jâmî's Arabic commentary on the كافيه of Ibn-ul-Hâjib (see No. 776); (3) شرح نصاب الصبيان, a commentary

on the popular metrical Arabic-Persian vocabulary of Abû-Naṣr Farâhî (see Ethé Ind Office Lib Cat. No 2387), (4) میزان الاشعار, a treatise on the art of rhyming (see No 859); etc etc

For other copies see Rieu Supplement, p 120 (where the author is called Muhammad [B] Sa'd), Bûhâr Lib Cat vol. 1, p 20[a]

According to a statement at the end of the following copy the commentary was completed in Safar, A H 1097 = A D 1685

Lithographed at Cawnpore, 1878

The MS is defective at the end and breaks off with the following words —

و خاطر فاطر در حل معاقد دلایل و ایضاح عوامص مسائل ......

Written in ordinary Ta'lîq

Not dated, 19th century

No. 772.

foll 342, lines 15, size 9 × 5½, 7¼ × 3¼

The same

Another copy of Muhammad Sa'd's commentary on Ibn-ul-Hâjib's الشافیه.

Beginning —

ستایس و نیایس سیار الم

In the conclusion of the present copy the commentator adds to his name the *takhallus* Gâlib محمد سعد المتخلص به غالب and adds that he completed this work in Safar, A H 1097 = A D 1685

Written in ordinary Ta'lîq.

Dated Rajab, A.H 1221

No. 773.

foll 95, lines 7, size 6½ × 4½, 4¾ × 2.

فصول اکبري

FUṢÛL-I AKBARÎ.

A treatise on Arabic inflexion

Author: Ṣayyid Akbar 'Alî Ilâhâbâdî سید اکبر علي اله آبادی.

The name is given so at the end of the MS., but the author

is generally known as علي اكبر (not علی الکبیر as given by Browne (Camb Lib Cat. p 264) and accepted by Ethe (Ind Office Lib Cat No 2423) The words هو العلی الکبیر in the Camb Lib copy serve only as a heading, meaning "He (God) is high and great"

Beginning —

الحمد لله رب العالمين . ... بدان علمک الله تعالی که کلمات •

According to some verses, written at the end of the British Museum copy (Rieu p 522) the author died A H. 1091 = A D 1680

The work has been lithographed at the Nawal Kishor Press; with commentary by 'Alâ-ud-Dîn Ahmad Lakhnawî, Lucknow, 1884, with another commentary by Himâyat 'Alî Kâkûrawî, Lucknow, 1898. A commentary on the Fusûl, entitled نوادر الوصول فی شرح الفصول, by Muhammad Sa'd Ullah of Râmpûr, was lithographed at Lucknow, A H 1297

Written in fair Ta'lîq

Not dated. 19th century

Scribe سید نجف علی عظیم آبادی

No. 774.

foll 62, lines 7, size $9\frac{1}{4} \times 6$, $6\frac{3}{4} \times 3\frac{1}{4}$.

The same

Another copy of the Fusûl-i Akbarî, beginning as in the preceding copy

The name of the author, given at the end of this copy, is سید علی اکبر الله آبادی

Written in clear Indian Ta'liq with marginal and interlinear glosses.

Not dated, 19th century

No. 775.

foll 52, lines 17; size $7\frac{3}{4} \times 5\frac{1}{2}$, $5\frac{1}{4} \times 3\frac{1}{4}$

لغة الكافيه

LUĠAT-UL-KÂFIYAH.

A glossary upon the well-known Arabic grammar الكافيه of Jamâl-ud-Dîn Abû 'Amr 'Uṣmân bin 'Umar bin Abî Bakr bin Yûnus, better known as Ibn-ul-Ḥâjib (*d* A.H 646 = A.D. 1248)

Beginning —

الحمد لله کما هو ...... والصلوة علی نبیه و صحبه و بعد حقیر......

...... محمد سلیم را بخاطر فاتر رسید الخ •

The name of the author is partly wormed out, and the remaining part reads distinctly محمد سلیم Muḥammad Salîm

In the preface a reference is made to قاموس and کنز اللغة.

For the Arabic original (edited by Baillie, Calcutta, 1803; printed at Bûlâq, A H 1255, etc) see Hâj Khal V, p 6; G Flügel, i, p 162, Loth, Arab Cat p 253, etc etc

A detailed Persian commentary on الکافیه, ascribed to Mîr Sayyid Sharîf Jurjânî (*d* A H 816 = A D 1413), is noticed in Ethé, Ind Office Lib Cat No 2434 A paraphrase in Persian verse, styled مرآت, is noticed in Ethé, Bodl Lib Cat No 1662, 6, and a Turkish commentary on the same کافیه is mentioned in G. Flügel, i, p 170. Other commentaries on the work are by Burhân-ud-Dîn bin Shihâb-ud-Dîn (lithographed Lucknow, 1884), 'Abd-un-Nabî bin 'Abd-ur-Rasûl (lithographed, Kânpûr, 1881), a metrical paraphrase by Maulawî Ibrâhîm (lithographed, Lucknow, 1872)

Written in ordinary Nasta'lîq with copious marginal notes and emendations

Dated Dulqa'd, A H. 1113

No. 776.

foll. 122, lines 15, size 9 × 6¾, 7 × 4½.

انتخاب بی بدل

INTIKHÂB-I BÎBADAL.

A Persian commentary on 'Abd-ur-Raḥmân Jâmî's Arabic commentary on the Kâfiyah of Ibn-i Hâjib. See No. 181, xvii.

Commentator. Muhammad Sa'd Ja'farî محمد سعد جعفری

Beginning —

سپاس قدسی اساس حضرت آفرید گاریرا سزاست الخ •

In the preface the commentator tells us that his object in writing the commentary was to explain fully the difficult verses, traditions, examples, and difficult words found in Jâmî's commentary on the Kâfiyah. He commenced the work in A.H 1102 = A.D. 1690 for which the title forms a chronogram, and completed it in the beginning of

Dul-ḥijjah of the same year. The commentator seems to be identical with Muhammad Sa'd of 'Aẓîmâbâd who wrote a commentary on the شافيه of the same Ibn-ul-Ḥâjib See No 771

Written in ordinary Ta'lîq.

Dated A H 1234.

The scribe of the earlier portion is سيد حمزه علي and of the latter صدر باز علي ولد مير علام.

No. 777.

foll 141, lines 15, size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{4} \times 3\frac{1}{2}$.

The same.

A slightly defective copy of the same

The first folio is missing, and the MS opens abruptly thus —

...... حالة دين كار ايشان - اما بعد عمر حقير محمد سعد جعفري معروض ميدارد و بر معقدة التماس مى نگارد ‎•

Written in ordinary Ta'lîq by order of Khwâjah Qamar-ud-Dîn Khân.

Dated 1218 Faslî

No. 778.

foll 162, lines 17, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 3\frac{1}{2}$

قنديل
QINDÎL.

A commentary on Nâsir bin 'Abd-us Sayyid ul-Muṭarrizî's (*d* A.H. 610=A D 1213) well-known Arabic grammar المصباح (see Ḥâj. Khal. Vol. V, p, 582, Loth. Arab Cat No 890, printed by Baillie, Calcutta, 1802, Lucknow, A H 1262)

Commentator · Muhammad Sa'd محمد سعد

Beginning —

سپاس و ستايش بسيار و محمدت و آفرين بى شمار الخ ‎•

The commentator, who in the colophon of the following copy is said to be a native of 'Aẓîmâbâd (Patna), and who is evidently identical with the author of the commentary on Ibn-ul-Ḥâjib's

الشافیه (see No, 776), tells us in the preface that he wrote this work in Rabí' ii, A.H. 1106 = A D 1694.

Written in ordinary Ta'lîq.

Dated 1210 Faslî

No. 779.

foll 175; lines 15, size $8\frac{3}{4} \times 6\frac{1}{2}$, $6 \times 3\frac{1}{2}$

The same

Another copy of the preceding work, beginning as above.

Written in fair Ta'lîq with the Arabic text in red.

Not dated; 19th century

No. 780.

foll 39; lines 10; size $9\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$.

شرح مصباح
SHARH-I MISBÂH.

Another commentary on the same Arabic grammar المصباح of Nâsir bin 'Abd us-Sayyid ul-Mutarrizî un-Nahwî, who wrote the work for his son, and died in A H 610 = A D 1213, see Hâj Khal Vol V, p 582.

Beginning —

اما بعد حمد الله ذی الانعام جاعل النحو فی الکلام کالملح فی الطعام
.... اما حرف شرط است کاهی در آغاز کلام آرند الخ •

Neither the name of the commentator nor the title of the work is given in the text, but in the colophon the work is designated شرح مصباح The original work is divided into five chapters enumerated in Hâj Khal *loc. cit*, but our copy contains only three chapters Where each begins, has been indicated in a different hand from the text.

Written in good Indian Ta'lîq

Dated 18 Rajab A H 1231.

Scribe سجاد حسین

No. 781.

foll 197, lines 15, size 10 × 6, 8 × 3¾

منار الضوابط

MINÂR-UD-DAWÂBIT.

A treatise on Persian grammar and prosody
Author 'Abd-ul Bâsit عبد الباسط
Beginning —

عشق مجنون حسن اوصاف ليلى اوست كه داغ دلهاى تمنا الخ *

The work, is divided into 17 *Bâb*, as follows —

باب اول در بيان فوايد معنى مختلفه حروف تهجى و تبديل اينها *

باب دوم در تحرير قوابين فارسى *

باب سوم در تحرير نحو و تحقيقات اعراب قواعد فارسى *

باب چهارم در تاليف تركيب قواعد معنى و الفاظ *

باب پنجم در ديدم حذف و ايراد كلمات و حروف فارسى *

باب ششم در تحصيل الفاظ كه مخصوص تركيب آخر كلمه باشد *

باب هفتم در امتياز انداز متاخرين از متقدمين *

باب هشتم در تحقيقات لغات *

باب نهم در محاورات متقدمين *

باب دهم د صنايع و نوادر و نعمر معما *

باب يازدهم در علم عروض و قوافى *

باب دوازدهم در ادراك مضمون احاديث *

باب سيزدهم در قصص شاهنامه وغيره *

باب چهاردهم در چندى قوابين نجوم معدا متداول اشعار *

باب پانزدهم در انواع اشعار *

باب شانزدهم در پديى مضمون هندى و تلازم سادى انداز طريقه شعراى سلف و حال *

باب هفدهم در احوال شعراى و اشعار ايشان *

The date of composition, A H 1130 = A.D 1717, is expressed by the title منار الضوابط

Written in ordinary Ta'lîq

Not dated, 19th century

Scribe علام علي

No. 782.

foll 165, lines 17, size $8\frac{1}{4} \times 4\frac{3}{4}$; 6×3

شرح الفيه

SHARH-I ALFÎYAH.

A Persian commentary on Abû 'Abd Ullah Muhammad bin 'Abd Ullah bin Mâlik-ut Tâ'i's famous Arabic grammar الفيه

Commentator Muhammad 'Alî bin Maulânâ Âqâ Bâbâ-i Sarkânî محمد علي بن مولانا آقا باباى سركانى

Beginning.—

الحمد لله رب العالمين ...... بر ضمایر صافیة اصحاب سخن و انصار ثاقبة ارباب حكم پوشيده نيست •

The author of the Arabic original, who is better known as Ibn-ul Mâlik un-Nahwî, died, according to Hâj Khal vol i, p. 407, in A H 672 = A D 1273 See also Loth, Arab Catalogue, p. 265.

The commentator says in the preface that as the Arabic original was very difficult he rendered it easy by writing the present commentary The date of composition of the work is not given anywhere; but from the colophon, dated A H 1155 = A D 1742, it is evident that it was written in or before that year

Copies of the work are noticed in Ethé, India Office Lib. Catalogue No 2436 Bûhâr Lib Cat vol. i, p 200

The Arabic original was printed in Bûlâq, A H 1253, Lucknow 1263 edited by De Sacy, 1833, and, with Ibn-i 'Âqil's commentary, by F Dieterici, Leipzig, 1851, German translation, by the same, Berlin, 1852

A *Persian* commentary on the same الفيه by Sultân Muhammad bin 'Alî of Kâshân is noticed in *E G Browne, Camb Cat.* p 257.

Written in fair Nasta'lîq with numerous marginal notes and annotations

The scribe معز الدين محمد بن محمد صادق says that he copied the MS at the request of his master Mirzâ Bahâ-ud-Dîn Muhammad

No. 783.

foll. 248, lines 12; size 12 × 8, 8 × 5

شرح الفيه

SHARH-I ALFÎYAH.

An exhaustive commentary on Muhammad bin 'Abd Ullah bin Mâlik ut Tâ'î's Arabic grammar الفيه, in two volumes

Commentator 'Abd Ullah bin Mansûr ul-Qazwînî عبدالله بن منصور القزوینی

Beginning —

خوبتر کلمه که ارباب کلام نحو آن صرف اوقات الخ *

The commentator says in the preface that as the Arabic works on this subject were tedious and were not accessible to those who did not know Arabic, he translated the work الفیه for Persians studying Arabic

This MS, which is the first of the two volumes, ends with the words —

درین دو بیت نسبت حرف بیان کرده که جمیعا مخصوص اند باسم و عمل ایشان جراست *

No. 784.

foll 250 (249–498); lines and size same as above

The second volume of the above work, beginning —

حراست الا حلا و خاشا و عدا که در باب *

Both volumes are written by the eminent scribe Hâfiz Nûr Ullah in beautiful bold Nasta'lîq with an illuminated head-piece and a double-page 'unwân at the beginning of the first volume

In a versified colophon at the end of the second volume it is said that the MS was written by order of the Wazîr-i 'Âsaf (i e. the Wazîr of Âsaf-ud-Daulah)

Dated A.H 1169

The scribe of the copy Hâfiz Nûr Ullah flourished under Nawwâb Âsaf-ud Daulah of Oude (A H 1188–1212 A D 1774-1797). See Tadkirah i Khwushnawisân, p. 46

No. 785.

foll 248, lines 15 size 10 × 6¼, 7 × 4

شرح الفيه

SHARH-I ALFIYAH.

A Persian commentary on the same Ibn-i-Mâlik's well-known Arabic grammar الفيه

Commentator Muhammad Sâdiq Barûjirdi محمد صادق بروجردی

Beginning —

الحمد لله على آلائه و الصلوة على ...... و بعد چنين گويد بندهٔ قليل البضاعة محمد صادق بروجردی الخ •

The commentator tells us in the preface that he wrote this commentary at the request of some of his friends, particularly of his son Muhammad Muhsin Later on he says that the work consists of selections from the Arabic and Persian commentaries on the Alfiyah, which he had at his disposal at the time of writing the work.

Written in ordinary Naskh and Ta'lîq.

Dated, Dulqa'd, A 1183

Scribe ملاسليم بن . الجيلاني

No. 786.

foll 233, lines 16, size 8⅝ × 4¾, 6¼ × 3

دريای لطافت

DARYÂ-I LATÂFAT.

Urdû grammar explained in Persian

Authors: Inshâ Allah Khân and Mirzâ Qatîl. انشاء الله خان و مرزا قتيل.

Beginning

ثنای بی اندازه داوريرا سزاوار است كه زبان ادمی را بلعتهای گوناگون بنطق آورد الخ •

Sayyid Inshâ Alláh Khân, with the *takhallus* Inshâ, was a Urdû poet of great celebrity He belonged to a distinguished noble family of Najaf, and his ancestors, who were physicians of great repute, came to India and settled in Dihlî, where they held influential

posts under the Mugal emperors His father, Mîr Mâshâ Allâh, with the *takhallus* Masdar, was a court physician of Aurangzîb, and a friend of Amîr-ul-Umarâ Nawwab Dulfaqâr Khân (the well-known Amîr of Aurangzîb's reign, who was put to death in A H 1124 = A D 1712) The troubled political condition of the times compelled Mâsha Allah to leave Dihlî, and he came to Murshidâbâd, where he entered the service of Nawwâb Sirâj-ud Daulah Inshâ was born and brought up in Murshidâbâd, but in his youth he went to Dihlî (during the reign of Shâh 'Âlam; A H 1173-1221 = A.D. 1759-1806) Here he met with opposition from the aged and renowned poets of the royal court, Hakîm Sanâ Ullah Khân Firâq (pupil of Khwâjah Mîr Dard), Hakîm Qudrat Ullah Khân Qâsim (also pupil of Mîr Dard) Shâh Hidâvat, Miyân Shikîbâ, Mirzâ 'Azîm Beg 'Azim (pupil of Saudâ), Mîr Qamar-ud-Dîn Minnat of Sûnîpat (see No 418), and Shaykh Walî Ullah Muhibb Inshâ held constant poetical disputes with these poets, until they were convinced of his poetical talents and learning In about A H 1200 = A D 1785, Inshâ went to Lucknow, where he held similar poetical disputes with the eminent poets Mushafî (see No 709), Jur'at (*d* A H 1225 = A D. 1810), Qatîl (Nos 434-435) and others He secured the patronage of Nawwâb Âsaf ud-Daulah (A H 1188-1212 = A D. 1774-1797) and Mirzâ Sulaymân Shikûh (*d* A H *1253 = A D 1837*), and was subsequently introduced to the court of Nawwâb Sa'âdat 'Alî Khân (Nawwâb of Lucknow, A.H 1212-1229 = A D 1797-1713), from whom he received warm favours and liberal rewards In his later days Inshâ incurred the displeasure of the Nawwâb and was removed from the court. According to a chronogram by Basant Singh Nishât, quoted in Azâd's Âb-i Havât, p 269, Inshâ died in A H 1233 = A D 1817, but according to Rieu iii, p 999, about A.H 1230 = A D 1814 See Âb-i Hayât, pp. 259-309 Garcin de Tassy, Littérature Hindoui, vol i, p. 244, Sprenger, Oude Cat p 240. A copy of the work is noticed in Rieu iii, p 998.

Inshâ was well versed in Urdû and Persian, and also knew Turkish and Pushtû Besides the present work he left a Urdû Kulliyât; a Persian Dîwân; a Persian Masnawî, entitled شیر و برنج written in imitation of Bahâ-ud-Dîn 'Âmulî's Nân-wa-Halwâ (see No. 291), a Persian Masnawî consisting of words of letters none of which have diacritical marks, a Persian Masnawî, called شکار نامه, written in praise of Nawwâb Sa'âdat 'Alî Khân, Satires in Urdû; a Persian poetical paraphrase of the well-known Arabic grammar مائة عامل by 'Abd-ul Qâdir bin 'Âbd-ur-Rahman ul-Jurjânî (*d* A.H. 471 = A.D 1078), a Persian treatise, called لطائف السعادت, containing

witty sayings of Nawwâb Sa'âdat 'Alî Khân (see Rieu iii, p 961)

For Qatîl's life see No 434

The work is preceded by an introduction due to Inshâ Allah Khân who tells us that he wrote this work at the request of Yamin-ud-Daulah Nâzim-ul-Mulk Nawwâb Sa'âdat 'Alî Khân Bahâdur Mubâriz Jang Inshâ Allah Khân adds further that he and his intimate friend Mirzâ Qatîl jointly wrote the work in which the respective share taken by each was that the introduction, the Urdû words and phrases, the idioms current in Shâhjahânâbâd and the grammar of the Urdû language, are due to him (Inshâ Allah); and that Qatîl took part in matters relating to logic, rhyme and prosody, and figures of speeches It is also stated that two titles for the work were selected by each of them, viz ارشاد ناظمی and بحر السعادت by Inshâ Allah and لطافت دریای and حقیقت اردو by Qatîl

The work consists of one *Ṣadaf* صدف, (in five *Durr-dânah* دُرّ دانه) and seven *Jazîrah* جزیره with sub-divisions, termed سلطنت - شهر and بلده, enumerated in the preface Printed, Murshidâbâd, A H 1266.

Written in fair Ta'lîq

Dated 2 Jumâdâ II, A H 1240

No 787.

foll 21, lines 18, size $6\frac{1}{2} \times 4\frac{3}{4}$, $5\frac{1}{4} \times 2\frac{3}{4}$.

دستور المبتدي
DASTÛR-UL-MUBTADÎ.

A treatise on the laws of permutation in Arabic irregular verbs

Author: Safî ibn Nasîr صفی ابن نصیر

Beginning:—

الحمد لله الذی یصرف الاحوال و یخفف الاثقال و یکشف العلل و یصلح العمل الخ *

The author says in the preface that he wrote this tract for his son Shaykh Abul Makârim Ismâ'îl.

The explanations are given in the form of questions and answers

Comp. Rieu ii, p 524, W. Pertsch, Berlin Catalogue, p. 38; Ethé, India Office Library Catalogue No 2428, Bûhâr Lib. Cat vol. i, p 201. Lithographed with marginal notes by Muhammad 'Abd Ullah Bilgrâmî, Cawnpore, 1863 Again at Cawnpore, 1878,

with two appendices called Tabṣirah and Takmilah, and marginal notes.

Written in ordinary Ta'lîq

Dated Rabî' I, A H 1249

Scribe سید نجف علی.

No. 788.

foll 22, lines 13, size 10 × 6½, 7 × 3¾

ریاض الحروف

RIYÂḌ-UL-ḤURÛF.

The meanings of the separate letters of the Persian alphabet, illustrated by quotations from ancient and modern poets.

Author · 'Ibratî عبرتی.

Beginning —

بعد از ستایش گوی حرف در زبان آوریدی که الف قامت سرو

ودان الخ *

The author, who designates himself only by his poetical *nom de plume* 'Ibratî, says that in his student life he had read several treatises on the meanings of the letters of the alphabet, and had also heard a good deal on the subject from his master Ulfatî. He, therefore, cherished the idea of writing on the subject, until in A H 1263 = A D 1846, he wrote the present tract at the desire of his friend Mîr Altâf Husayn Khân for the use of Mahdî Hasan He divides the work into thirty *Chaman*, each of which treats of a separate letter

Written in fair Ta'lîq.

Dated 20 Ḏulqa'd, A.H 1271

No. 789.

foll 61, lines 9, size 8 × 5, 6 × 3½

قواعد فارسی

QAWÂ'ID-I FÀRSÎ.

A Persian grammar

Author: Raushan 'Alî Anṣârî Jaunpûrî روشن علی انصاری جونپوری

Beginning —

بعد حمد حضرت آفریدگار جل جلاله و نعت جناب *

Raushan 'Alî, who is the author of several other works, died according to Rieu, p 857, as professor in the College of Fort William, Calcutta, about A D 1810

The work is founded on the Farhang i Rashîdî, and deals especially with the various forms of مصادر, the meanings of the detached letters of the alphabet and compound words It is divided into a *Muqaddimah*, eleven *Bâb* and a *Khâtimah*

For other copies see Rieu, *loc cit.* and Ethé, India Office Lib. Catalogue, Nos 2520-2571, Bûhâr Lib Cat vol i, p. 202 Printed at Calcutta, 1828, 1833, Lucknow, 1875,

Written in legible Nasta lîq

Dated, Safar, A H 1262.

No. 790.

foll 61, lines 15; size 9 × 6, $6\frac{3}{4} \times 3\frac{3}{4}$

The same

Another copy of Raushan 'Alî's Qawâ'id-i Fârsî, beginning as above.

The latter portion of the MS, foll 30–61, contains the *Muqaddimah* of the Farhang-i Jahângîrî (see Nos 797–801), beginning·

مقدمه مستمل است بر دوازده آئین - اول دربیان اطلاق اسم پارس بر ملک ایران الخ *

Folios are misplaced in some places

Written in ordinary Ta'lîq

Not dated; 19th century

LEXICOGRAPHY.

PERSIAN DICTIONARIES.

No 791.

foll 451, lines 17, size $9\frac{1}{4} \times 6\frac{1}{4}$, $6 \times 3\frac{1}{4}$

شرف نامهٔ احمد منیری

SHARAF NÂMAH-I AḤMAD MUNAYRÎ.

A Persian dictionary
Author Ibrâhîm Qiwâm Fârûqî ابراهیم قوام فاروقی
Beginning —

بنام خداوند هستی که اسم الخ

The author, a native of Bihâr entitled the work in honour of his spiritual guide, Shaykh Sharaf-ud-Dîn Yahyâ Munayrî, the celebrated Indian saint (*d* A H 782 = A D 1380), whose discourses entitled معدن المعانی, and letters or مکتوبات are noticed later on in this catalogue

The work was composed in the reign of Abul Muzaffar Bârbak Shâh, who reigned in Bengal from A H 862 to 879 = A D 1457 to 1474 It is also known as شرفنامهٔ ابراهیمی and فرهنگ ابراهیمی

This copy concludes with two panygeric Qasîdahs, addressed to Bârbak Shâh, whose name occurs thus in the concluding line of the first Qasîdah : دائما ورد زبان فتح هست و هم ظفر - بو المظفر باربک شه شاه عالم باد و هست

The pronunciation of words is explained in detail, and their meanings illustrated by quotations from well-known poets The work is divided into several *Bâb*, each of which is sub-divided into *Fasl* and the words are arranged according to the first and last letters Turkish words are explained in Persian at the end of each *Fasl*

Comp Rieu ii, pp. 492 and 493, Blochmann, Contributions, pp. 7-9; J Aumer, p. 103; Ethé, Bodl Lib Catalogue, Nos 1718-1719; W Pertsch, Berlin Cat p 195, No 19; Ethé, Ind Office

Lib. Cat No 2457, Mélanges Asiatiques, iii, p. 494, and ix, pp 514 and 515

Written in fair Nasta'lîq

Not dated, 17th century

No. 792.

foll 287, lines 16, size 10 × 7¾, 7½ × 5½

The same.

Another copy of the Sharaf Nâmah-i Ahmad Munayrî

One or two folios are missing from the beginning and the MS opens abruptly thus

هیچ دادی در نیاید فارسی را چند حرف ...... •

Written in ordinary Indian Ta'lîq

Dated 29 Jumâdâ II 1218 Bengali year.

No. 793

foll. 396 lines 17, size 12 × 8; 9 × 5½

موید الفضلا

MU'AYYID-UL-FUDALÂ.

A Persian dictionary

Author Muhammad Ibn Lâd محمد ابن لاد

Beginning —

محامد متواترہ و مدایح متکاثرہ مرداور دانا و دستگیر توانا را که بتالیف چندین حروف الخ •

Bloehmann, who describes the work in his Contributions, p. 9, calls the author Muhammad bin Shaykh Lâd of Dihlî, and says that the work was written in A H. 925 = A D 1519 The author enumerates the following sources on which he based his work

For Arabic words الصراح and التاج, and for those of Fârs, Rûm, Samarqand, Mâwarâ-un-Nahr, etc, لسان الشعرا - ادات الفضلا - دستور - شرفنامه - طب حقایق الاشیا - شرح مخزن اسرار - موید الفوائد - زفان گویا - الافاضل بحر فواس فرهنگ علمی - قنیة الطالبین and

Later on he adds that for the sake of convenience he has observed the following abbreviations.—

دس, اداة الفضلا for ا; لسان الشعرا for ل; تاج for ت; صراح for ص; دستور الافاضل for ر; زفان گویا for ش; شرفنامه for ف, قنیة الطالبین for م, موید الفضلا for شم, شرح مخزن الاسرار for ط and حقایق الاشیا for طب.

The work is divided into *Kitâb*, *Bâb* and *Fasl*. The *Kitâb* is arranged according to the first letter and the *Bâb* according to the last Each *Bâb* consists of three *Fasl*, the first comprising the Arabic words and phrases generally used in the Persian language; the second, the Persian and Pahlawî words, and the third, the Turkish words The work also explains the words and phrases occurring in the Shâh Nâmah of Firdausî, the Khamsah of Nizâmî, the poems of Sanâ'î, the Dîwâns of Khâqânî, Anwarı, Zuhûrî, 'Abharî, Ḥâfiẓ, Salmân Sa'dî and others The *Khâtimah* (conclusion) treats of the numerals and arithmetical notation

Comp Rieu ii, p 494, W Pertsch, Berlin Cat, pp 225–227, Ethé, Bodl. Lib. Cat. No. 1740, Ethé, Ind Office Lib Cat. Nos 2459–2464; Cat. Codd Or Lugd Bat V, p 149, E. G. Browne, Camb. Cat. p. 227, Bûhâr Lib Cat vol. i, p 192; Salemann in Mélanges Asiatiques, tome ix, p 522, No. 44; Rehatsek, Cat raisonné, p. 57, No 38, etc Lithographed, Lucknow, 1884, Cawnpore, 1889

Written in careless Ta'lîq

Dated Ḍulqa'd, A H 1226

No. 794.

foll. 305, lines 31, size $14\frac{1}{2} \times 8\frac{1}{2}$ $11 \times 5\frac{1}{4}$

کشف اللغات و الاصطلاحات

KASHF-UL LUĠÂT WA'L IṢṬILÂḤÂT.

A dictionary of Persian and Arabic words especially intended to explain the figurative language of the Sûfis

Author 'Abd-ur Rahîm bin Ahmad Sûr عبد الرحیم بن احمد سور.

Beginning :—

الحمد لله رب العالمین ...... اما بعد حمد و صلوة میگوید اضعف العباد الخ •

We learn from the preface that the author, while reading with his son Shaykh Shihâb, the Dîwân of Qâsim-i Anwâr, found that many words occurring in the Dîwân were not explained either in the فرهنگ شیخ محمد بن شیخ لاد or فرهنگ شیخ ابراهیم قوام, and that other

dictionaries such as كنزاللغت تاجين - صراح were also deficient. He therefore wrote the present work, avoiding the words of common use

In the فرهنگ جهانگیری, written A.H 1017, the author of the present work is called 'Abd-ur-Rahîm Bihârî Blochmann, in his Contributions, pp 9, 10, says that the author was personally known to the preceding lexicographer Muhammad bin Lâd, and must therefore have flourished in the tenth century of the Hijrah The statement of Hâj Khal., vol i, p 214, that the work was written about A H 1060 = A D 1650, is therefore erroneous The work is also known as فرهنگ شیخ عبد الرحیم بهاری, comp Ethé, India Office Lib Catalogue Nos 2465–2468 The arrangement is that the first letter determines the Bâb and the last, the Fasl For other copies and further particulars see Rieu II, p 495 W Pertsch, Berlin Catalogue, pp 224 and 225, A F Mehren, p 25, J Aumer, p 107, E G Browne, Camb. Catalogue, p 228; Salemann in Mélanges Asiatiques, tome ix, p 523 No 51, Blochmann, Contributions, pp. 9 and 10, Ethé, Bodl Lib Catalogue, Nos 1721–1724, etc The work has been printed in Calcutta A H 1264.

Written in ordinary Nasta'liq

Dated 1251

No. 795.

foll 545, lines 18, size 8¾ × 5¾, 6½ × 3¾

مدار الا فاضل

MADÂR-UL AFÂḌIL.

A Persian dictionary, explaining Persian, Arabic and Turkish words

Author Ilahdâd Faydî bin Asad ul-'Ulâ 'Alî Shîr Sirhindi الہ داد فیضی بن اسد العلای علی شیر سرهندی. Rieu and others have اسد العلای for اسد العلما

Beginning —

ای نام تو ورد هر زبانی دگر است ·

Ilahdâd Faydî is also the author of a history of Akbar's reign which he wrote at the request of his master Shaykh Farîd Bukhârî afterwards Mumtâz Khân, (d A H 1025 = A.D 1616) who held high military offices under Akbar and Jahângîr (see Elliot, History of India, vol vi, pp 116–146, Rieu i, p 253)

According to the preface the author compiled the Arabic words from the Surâh, Muhaddib-ul Asmâ, Tâjayn and its commentaries,

Nisâb-us Sibyân, Qunyat ul Fityân, the Persian Darî, Pahlawî and Turkish words from the old works Zufân Gûyâ, also called Panj Bakhshî Adât-ul Fudalâ, Tabakhturî, Hall i Lugât-ush-Shu'arâ, Sharaf Nâmah-i Ibrâhîmî, and the modern works, Tuhfat-us Sa'âdat-i Iskandarî and Muayyid-ul Fudalâ

The arrangement is that the first letter forms the *Bâb* and the last the *Fasl*. Each *Fasl* consisting of three sections, viz Arabic, Persian and Turkish words, is indicated respectively by ع - ف and ت.

A *Khâtimah* treats of the meanings of letters in Persian

In the conclusion the author says he completed the work in Dulhijjah, A H 1001 = A D 1593 —

خلعت اتمام پوشید این عروس رعنا ...... در تاریخ ذی حجة الحرام

سنه الف احد *

This date is further expressed by the following versified chronogram in which the author adopts the *takhallus* Faydi —

چو این نامه را خامهٔ تیز رو (read تیز رو)

به پایان رساند از سر احتشام

پی سال تاریخ او از صفا

خرد گفت فیضی بگو فیض عام

The numerical value of the words فیض عام is equal to 1001

For other copies see Rieu ii, p 496, J Aumer, p. 109, Ethe, Bodl Lib Cat Nos 1727-1728, Ethé, Ind Office Lib Cat Nos 2472-2474 See also Blochmann, Contributions pp 10 and 11; Salemann in Mélanges Asiatiques, tome ix, p 530, No 63, Bûhâr Lib. Cat vol i p 192 A Hindûstani translation of the Madâr-ul-Afâdil is noticed in Ethé, Ind Office Lib Cat Nos 2475-2477

This valuable and interesting copy is most probably in the handwriting of the author himself, excepting the first nine and the last eleven folios, which are supplied in a careless later hand The colophon, in which it is said that the author completed the transcription on Thursday, 29 Rajab, A.H 1001 in the reign of Akbar, runs thus —

...... و بعد آن جمله تسوید مسوده بیاض جلوه گر گردید بید احقر

الطلاب مولف این کتاب الهداد فیضی سرهندی افاض الله علیه سحایب

فیوضه الخفی در عهد سلطان السلاطین قامع بنیان الفجرة و المتمردین

جلال الدین محمد اکبر بادشاه غازی خلد الله تعالی ملکه و سلطانه و افاض العالمین برّه و احسانه در روز پنجشنبه بیست و نهم شهر رجب المرجب زید قدره در شهور سنه الف الف •

It is to be noticed, however, that there is a remarkable disagreement between the date of composition of the work and that of its transcription. The year of composition A H 1001 is unquestionably correct, but if we also admit the month Dulhijjah to be correct then evidently the date of transcription 29 Rajab A H 1001 is erroneous, because the month Rajab precedes Dulhijjah by three months It is quite probable that the year of transcription A H 1001 is a mistake for a later one, and that the error is due to the carelessness of the scribe who transcribed the last folios from the original autograph copy of the author

Written in a learned Nasta līq

No. 796

foll 305, lines 19, size $10\frac{1}{2} \times 5\frac{3}{4}$; $7\frac{1}{4} \times 4$

مجمع الفرس

MAJMA'-UL FURS.

The first edition of the well-known Persian dictionary

Author Muhammad Qâsim bin Hâjî Muhammad Kâshâni, poetically surnamed Surûrî محمد قاسم بن حاجی محمد کاشانی المتخلص به سروری.

Beginning —

• ابتدای کلام هر دانشمند سخنور و انتهای سخن هر خردمند هنر پرور •

The author, who originally belonged to Kâshân, spent most of his days in Isfahân Taqî Auhadî, fol 321[b], who praises the present work, says that when he finished his dictionary سرمهٔ سلیمانی at Isfahân, Surûrî accused him of plagiarism and maliciously reported so to Mirzâ Muhammad Wazir Khurâsânî The Governor says Taqî, reprimanded Surûrî and the latter had to leave Isfahân for Kâshân, but went again there after Taqî had settled in India According to some, Surûrî was the son of a shoe-maker, and Taqî, who says that Surûrî spent his days at Isfahân as a shoe-maker, remarks further

that Surûrî, in his later days, did not like to hear the word "shoe" Surûrî came to India during the reign of Shahjahân and died on his way to Mecca See Riyâd-ush-Shu'arâ, fol 184[a], Suhuf-i Ibrâhîm, fol 388[b] (where the author is confounded with Surûrî Kâbulî), Sprenger, Oude Cat p 26 According to Rieu p 498, Surûrî had reached Lahore, A H 1036 = A D 1626

The full list of the author's sources both the sixteen standard works and the twenty-two other authorities used occasionally, is given by Salemann in Mélanges Asiatiques tome ix, pp 531–535, No 67 The arrangement is that the *Bâb* is formed by the first letter and the *Fasl* by the last

The work was composed in A H 1008 = A D 1599, and dedicated to Shâh Abbâs (A H 996–1038 = A D 1587 1628) It is also known as فرهنگ سروری and لغت سروری For other copies and further particulars see Rieu ii, pp 498 and 499, W Pertsch Berlin Catalogue, p 192, G Flugel, i, pp 101 and 102, J Aumer, pp 104 and 105, E G Browne, Camb Catalogue, p 230, Ethé, Bodl Lib Cat Nos 1729–1731, Ethé Ind Office Lib Cat Nos 2478–2480, Cat Codd Or Lugd Bat i, p 96 Comp. also Hâj Khal v, p 325, Blochmann Contributions, pp 12 and 16–18, Mélanges Asiatiques, iv, p 498 and v, p 238 Printed at Tabrîz, 1844 On the second or enlarged edition of the same work, completed chiefly on the basis of the Farhang-i Jahângîrî (see Nos 797–801), about A H 1028 = A D 1619, comp Ethé, Bodl Lib Cat No 1732 and 1733, Rieu ii, p 499

Written in fair Nasta lîq.

Not dated, 17th century

No. 797.

foll 413, lines 25, size 13¼ × 9, 8¾ × 4¼.

فرهنگ جهانگیری

FARHANG-I JAHÂNGÎRÎ.

A complete copy of the well-known dictionary of purely Persian words

Author Jamâl-ud-Dîn Husayn Injû bin Fakhr ud-Din Hasan of Shîrâz جمال الدین حسین انجو بن فخر الدین حسن شیرازی

Beginning —

نکته در لوح زبانها حرف اول نام اوست الخ •

The author, a native of Shîrâz, came to India, and entered the service of Akbar in the thirtieth year of the reign (A H 993-4 = A D 1585-6) He rose to high distinction under Jahângîr, who gave him the governorship of Bihâr, and subsequently, A H 1027 = A D. 1617, the title of 'Adud-ud-Daulah He died in Âgrah some years after A H. 1030 = A D 1620

The author commenced the work under Akbar and finished it under Jahângîr in A H 1017 = A D 1608, expressed by the words رهی فرهنگ نور الدین جهانگیر in the following versified chronogram —

مرتب گشت این فرهنگ نامی   باسم شاه جم جاه جهانگیر
چو جستم سال تاریخش خرد گفت   رهی فرهنگ نور الدین جهانگیر.

According to the Tuzuk-i Jahângirî, p 359, the author presented a copy of the work to Jahangir in the 18th year of the reign, (A H 1032 = A D 1622)

The *Muqaddimah* divided into twelve sections آئین treats of the Persian language, dialects, and grammar The dictionary itself begins on fol 20[b] The arrangement is that the second letter constitutes the *Bâb* and the first the *Fasl* The *Khâtimah* treats of metaphors, and figures of speech, compound words, etc , in five دریس

The author names forty-four authorities as those on which he based the work They are enumerated by Salemann in Mélanges Asiatiques tome ix pp 537–541 No 77 He also adds that besides these forty four, he consulted nine more works of which the names and authors were not known For other copies and further particulars see Bûhâr Lib Cat vol i, p 193, Rieu ii, pp 496–498 and Supplement, p 117, W Pertsch, Berlin Catalogue, pp 192-197, J Aumer pp 105 and 106, A F Mehren, p 24 E G Browne Camb Catalogue, pp 229 and 230 Rosen, Persian MSS , p 298, Bloohmann's Contributions, pp 12–15, Journal Asiatique, 1871, pp 106–124, Ethe, Bodl Lib Catalogue Nos 1734 1746, Ethé, India Office Lib Catalogue, Nos 2481–2493

The work has been lithographed in Lucknow, A H 1293 The چهار عنصر دانش of Amân Ullah Khânahzâd Khân Fîrûz Jang (who died A H 1046 = A D 1636), is in several parts a pirated or second edition of the present work, see Rieu ii, pp 509 and 510, Salemann, loc cit p 543, No 88

Written in learned small Nasta'lîq The original folios have been mounted on new margins

Dated A H 1046.

No. 798.

foll 550, lines 23, size 13 × 7¾, 7 × 3¼

The same

Another complete copy of the Farhang-i Jahângîrî, beginning as above

Written in ordinary Nasta'lîq, with occasional notes in the margin

Dated Rabî' I, (year not given)

Scribe نعمت الله ابن حسن

The *Khâtimah*, written in fair Nasta'lîq by خواجه حسن ابن خواجه محمد, is dated A H 1204

No. 799.

foll 573, lines 21, size 11 × 6¼, 7¼ × [illegible]

The same

Another complete copy of the Farhang-i Jahângîrî beginning as above.

Written in ordinary Nasta'lîq with marginal emendations

Not dated, apparently 19th century

No. 800.

foll 364, lines 25, size 11 × 6, 7¾ × 3¾

The same

Another copy of the Farhang-i Jahângîrî without the *Khâtimah*, beginning as usual

Written in fair Nasta'lîq with an illuminated head-piece and a double page 'Unwân

Not dated, apparently 18th century

No. 801.

foll 577, lines 25, size 12 × 6½, 8 × 3¾

The same

Another complete copy of the same Farhang-i Jahângîrî, beginning as above

A splendid copy Written in good Nasta'lîq within gold and coloured borders with an illuminated head-piece

Dated Muharram, A H 1069

Scribe شاه محمد

The seals of Nawwâb Sayyid Vilayât 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

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No. 802.

foll 673, lines 21, size 12 × 8 9 × 5½

برهان قاطع

BURHÂN-I QÂTI'.

The well-known Persian dictionary

Author Muhammad Husayn, poetically surnamed Burhân, bin Khalaf ut-Tabrizî محمد حسین المتخلص به برهان بن خلف التبریزی

Beginning —

ای زاهمما بهر زبان در افواه از نام تو بردند زبانها بتو راه

The author says that he has included in the present work the contents of the Farhang-i Jahângiri, Majma'-ul Furs of Surûrî, Surmah-i Sulaymânî (by Taqî Auhadî), Sihâh ul-Adwiyah of Husayn-ul Ansârî but that he has omitted the poetical quotations The work is dedicated to Sultân 'Abd Ullah Qutub Shâh bin Qutub Shâh (who reigned in Golconda from A H 1035 to 1083 = A D 1625-1672) The date of completion of the work, A H 1062 = A D 1651, is expressed by the words کتاب نافع برهان قاطع in the following versified chronogram :—

چو برهان از ره توفیق یزدان سر این مجموعه را گردید جامع

پی تاریخ اتمامش وصا گفت کتاب نافع برهان قاطع

It consists of nine *Fâ'idah* on the Persian language, its letters, particles and orthography, twenty eight *Guftâr* comprising the dictionary proper The twenty ninth *Guftâr* treats of seventy-one words mostly foreign words and proper names

The words in the dictionary proper are arranged according to the first, second and third letters

For other copies see Rieu ii, p 500, J Aumer, p 107, E. G. Browne, Camb. Catalogue, pp 230 and 231, Ethé, India Office Lib.

Catalogue, Nos. 2495-2503 (copy No 2495 was transcribed from the original MS in the author's own hand-writing, with all the additions and amplifications which he himself supplied after finishing the work), Bûhâr Lib Cat vol. i, p 194, Blochmann, Contributions, pp 18-20, Hâj Khal vol vi, p 625 The work has been edited by Captain Roebuck, Calcutta, 1818, and reprinted in 1822 and 1834 A Turkish translation by Ahmad 'Âsim was printed in Constantinople, A H 1214 and in Bûlâq, A H 1251

Written in fair Indian Ta'liq with marginal emendations

Dated Shâhjahânâbâd, Rabî' I, A H 1225 = April 1810

Scribe لالجی مل

No. 803.

foll 432 lines 24 size 11 × $6\frac{3}{4}$, $8\frac{1}{4}$ × $4\frac{1}{2}$

The same

Another copy of the Burhân-i Qâti', beginning as above

Written in fair Naskh

The MS is in a damaged condition mostly the latter portion and the paper is getting brittle

The transcription of the copy was commenced in Sha'bân, A H 1151 and finished in Rabî' II A H 1152

No. 804

foll 403, lines 19, size 10 × 6, 8 × 4

فرهنگ رشیدي

FARHANG-I RASHÎDÎ.

A Persian dictionary containing the contents of the Farhang-i Jahângîri (see No 797) and the Farhang i Surûrî or Majma'ul Furs (see No 796), but correcting the errors occurring in both

Author 'Abd-ur Rashîd bin 'Abd ul Gafûr ul-Husaynî ul-Madanî ut-Tatawî عبد الرشید بن عبد الغفور الحسینی المدنی التتوی

Beginning —

ستایشی که ارایش سرنامهٔ هر سخن و پیرایش دیباچهٔ هر نو

و کهن الخ *

'Abd-ur Rashîd, who is also the author of the Arabic-Persian dictionary, entitled Muntakhab-ul-Lugât (see No 833), completed

this work in A H 1064 = A.D 1654, and dedicated it to Shâh Jahân. The dictionary is arranged alphabetically on the same plan as the Burhân-i Qâti' (No 802) For other copies and further details see Rieu ii, pp 500 and 501, W Pertsch, Berlin Catalogue, pp 198 and 199, E G Browne, Camb. Catalogue, p 232, Ethé, Bodl Lib Catalogue, No 1753, Ethé, India Office Lib Catalogue, Nos 2504–2511, Blochmann, Contributions, pp 20-24, Salemann in Mélanges Asiatiques, tome ix p 546, No 95 Edited in the Bibliotheca Indica by Maulavî Dulfaqâr 'Alî, Calcutta, 1875. The introductory part, on Persian grammar, has been edited by Dr Splieth under the title 'Grammaticæ Persicæ præcepta ac regulæ,' Halle, 1846, it also forms the basis of 'Abdul-Wâsi' Hànsawî's grammar

Written in Indian Nasta'lîq

Dated Rabî' I, the fourth regnal year of Bahâdur Shâh

No 805.

foll 367, lines 31, size $12\frac{1}{4} \times 8\frac{1}{2}$, $10 \times 5\frac{3}{4}$

اشهر اللغات

ASHHAR-UL-LUGÂT.

A rare dictionary explaining Arabic and Persian words in Persian.

Author Gulâm Ullah Bhikan Siddîqi ul-Hânsawi ul-Gaznawî
غلام الله بهیکن صدیقی الهانسوی الغزنوی

Beginning —

حمد بیحد و ثناء بیعد مر خالق الخلقی را که وجود بشر را از جمله موجودات مراتب اعلی داد چنانچه آیهٔ کریمهٔ و لقد کرمنا بنی آدم الی آخره دال این حال است الخ •

The author enumerates several works as those on which he based the dictionary, and dedicates it to Aurangzîb The date of completion, given in words, is A H 1082 = A D. 1671 سنه هزار و هشتاد و دو, but according to the chronogram از اشهر اللغات براری. مراد حود i e, 1968–855, it is A H 1113 = A.D 1701 The words are arranged according to the first and last letters

Written in ordinary Nasta lîq

Dated 15 Rabi I, A H 1224

Scribe ثنا الله بردوانی

The following note by H Blochmann is found on the fly-leaf at the beginning —

"MS No 213 Ashhar ul Lughât (A H 1113) a rare Persian Dictionary by Ghulâm Alî Bhîkan of Hânsi [Sd | J H. Blochmann 1870"

On the left side of the above note the same Blochmann remarks thus

'Copy written by Sanâ-Ullah of Bardwân, in 1216 Bengali San (A D 1809-10)"

It is to be noticed that the date "A H 1113," which Blochmann adds after the word Ashhar ul-Lughat, indicates the date of composition of the work

No. 806.

foll 640, lines 21, size $11\frac{1}{4} \times 7\frac{1}{4}$, $9 \times 4\frac{1}{2}$

A defective copy of a valuable and very exhaustive Persian dictionary written on the model of بهار عجم (see No 814) and arranged likewise according to the first and second letters

The work explains not only the single words occurring in ancient and modern Persian poets and prose-writers, but deals in the most elaborate manner with all the figurative expressions, difficult sentences, allusions and idiomatic phrases found in them

References to Khâli (*d* A H 1122 = A D 1710), Mîr Najât (*d* A H. 1126 = A D 1714), Bîdil (*d* A H 1133 = A D 1720), Bahâr-i Ajam (comp A H 1152 = A D 1739) and others, suggest that the work was written after the last mentioned date

Several foll, comprising the letters from الف to a portion of س, are missing from the beginning, and the MS opens abruptly thus with the various meanings and uses of the word ساج —

..... شاح سکستہ کہ برو شیادی دہم ٭

The next word explained is شاخل —

شاحل - بفتح حاء ، وضم آن علہ ایست کہ در زبان ہند ارهر حوانند ٭

The MS breaks off in the beginning of the letter ل with the word لا طائل —

...... بطاء غیر منقوطہ و همزہ مکسور بدل از لام - بیفائدہ - حکیم شفائی ... ٭

The explanations of words are illustrated by quotations from well-known ancient and modern poets

Copious emendations, additions and notes on the margins tend to suggest that this copy is the author's draft

Written in ordinary Nasta'lîq

Not dated, 19th century

No. 807.

foll. 115, lines 17, size 10¼ × 6, 7 × 3½

چراغ هدایت

CHIRÂG-I HIDÂYAT.

A poetical glossary

Author Sirâj-ud Dîn 'Alî Khân, poetically surnamed Ârzû

سراج الدین علیخان آرزو تخلص

Beginning —

اما بعد حمد واضع جمیع لغات و صلوات بر افصح و افضل موجودات *

The author, who has been noticed in this Catalogue, No 399, says in the preface that it is the second volume دفتر دوم of his Sirâj-ul Lugat سراج اللغت containing those words and phrases used by modern poets which are not found in the Farhang-i Jahângîrî, (see No 797) Surûrî (see No 796) Burhân i Qâti (see No 802) and other dictionaries The author based the work on several other dictionaries enumerated in the beginning and completed it in A H 1147 = A D 1735, during the reign of Muhammad Shâh

For other copies and further particulars see Rieu ii, pp 501 and 502, W Pertsch, Berlin Catalogue, p 190, E G Browne, Camb. Catalogue, p 233, Ethé, India Office Lib Catalogue, No 2514; see also Blochmann, Contributions pp 25-28 Salemann in Mélanges Asiatiques tome ix, p 556, No 121 Like the Sirâj-ul Lugat, it is arranged alphabetically the first letter determining the *Bâb* the second the *Fasl.* It has been printed in the margins of the lithographed edition of the غیاث اللغات, Nawal Kishor Press, Kânpûr 1874, 1878, 1879, 1880-81

Written in ordinary Nasta'lîq

Dated Safar, A H 1240.

Scribes امر سنگه و خوشوقت رای.

No. 808.

foll. 281, lines 15, size $9\frac{3}{4} \times 6$; $6\frac{1}{4} \times 3\frac{3}{4}$

The same

Another copy of Ârzû's Chirâg-i Hidâyat The explanations of the last five words are wanting in this copy

Written in ordinary Indian Ta'liq

Not dated, 19th century

No. 809.

foll 101, lines 13, size $7\frac{1}{4} \times 5$ $5\frac{1}{4} \times 3$

The same

Another copy of Ârzû's Chirâg-i Hidâyat

Written in ordinary Nasta'lîq

Not dated 19th century

No. 810.

foll 283, lines 16 size 12×9, $8\frac{1}{4} \times 5\frac{1}{2}$

مرآت الاصطلاح

MIR'ÂT-UL ISTILÂH.

A dictionary of Persian phrases and proverbial sentences, illustrated by numerous quotations from Persian poets

Author Anand Râm Mukhlis اند رام مخلص

Beginning -

بعد در مقامی که کروبیان ملاء اعلی باوجود سرودن زمره حمد

الخ •

The author, a Khatrî Hindu of Lahore, was a pupil of Mirzâ Bîdil, and a friend of Arzû He was attached to the service of Muhammad Shah, and was honoured with the title of Râi Râyân He died in A H 1164 = A D 1750 He is the author of a Persian Dîwân and left a collection of letters and a history of the war of Muhammad Shah with Nadir Shâh (Elliot's History, vol viii p. 76). For his life see Safînah-i Khwushgû fol 203[b]; Gul-i Ra'nâ, fol 278[a], 'Iqd-i Surayyâ fol. 60[a] Safînah-i Hindî, fol. 77[b]

In the beginning the author says that the words تحقیق اصطلاحات which are equivalent to A H 1158 = A D 1745, express the date of composition of the work, but in the conclusion he says that he finished the composition on the 9th of Rabî' I, A H 1157 = A D 1744, in the 26th regnal year of Muhammad Shâh, on Thursday at the end of the fifth hour of the night

The dictionary proper is followed by explanations of words indicating the names of Indian flowers and fruits Some prescriptions and good admonitions are also given at the end of the work The work is interspersed with historical notices relating to the author's famous contemporaries

A copy of the work is noticed in Rieu, iii p 997

Written in ordinary Indian Ta'lîq

Dated, November, 1820

No. 811.

foll 144, lines 15, size 11¾ × 6¾, 8 × 4¼

نوادر المصادر

NAWÂDIR-UL-MAṢÂDIR.

A vocabulary of Persian verbs explained in Persian with copious illustrations from ancient and modern poets

Author Lâlâ Tek Chand Bahâr لاله تیکچند بہار

Beginning —

بعد ستایش خداوند جود آفرین داشن اموزگار تعالی شانه الخ

The author, whose famous work, Bahâr-i 'Ajam, is noticed later on (see No 814), says in the preface that the work is the first of its kind ever written He divides the work into a *Muqaddimah*, twenty-four *Bâb* and a *Khâtimah* The arrangement is alphabetical The *Khâtimah*, fol 141[a], contains the vocabulary of Zand and Pâzand verbs taken from the Farhang-i Jahângîri (see No 797)

The work has been lithographed at Dihlî A H 1272.

Written in ordinary Ta'lîq

Dated 2 Ramadân, in the fourth regnal year (?), apparently 19th century

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No. 812.

foll 396, lines 15, size 9¼ × 5¾, 7 × 3½

مصطلحات الشعرا

MUSṬALIḤÂT-USH-SHU'ARÂ.

A Persian dictionary dealing especially with words and phrases peculiar to the modern poets of Îrân

Author Wârastah وارسته

Beginning —

بسم الله مجریها مستخوانم و سفینهٔ کاغدی در بحر سخن میرانم الخ

According to the author of the Gul-i Ra'nâ, fol 284ª, Wârastah, called Siyâlkoṭî Mal after the name of his birthplace Siyâlkot, wrote, besides the present work, a treatise entitled جواب شافی and a Tadkirah He finally settled at Derah Gâzî Khân, near Multân, and died there in A H 1180 = A D 1766 Comp Roebuck's edition of Burhân-i Qâṭi', p 12 See also Sprenger, Oude Catalogue, p 146, where the author's anthology, entitled جنگ رنگا رنگ, is noticed The title of the work is a chronogram for A H 1180 = A D 1766, the year in which the work was completed

Comp Rieu ii p 503 Lithographed at Lucknow, 1888, and, with Khulâsah-i Bahar-i 'Ajam, Lucknow, 1854, Cawnpore, 1898

Written in ordinary Indian Ta'liq

Not dated, 19th century

The folios towards the end of the copy are water-stained and damaged

No. 813.

foll 225 lines 23, size 14 × 8¼, 10 × 5¼

Another copy of the preceding work, beginning as above

Written in ordinary Indian Ta'liq with an illuminated head-piece

Not dated, 19th century

No. 814.

foll 1420, lines 19, size 12¼ × 7, 9 × 4½.

منتخب بهار عجم

MUNTAKHAB-I BAHÂR-I 'AJAM.

A very valuable and comprehensive dictionary of the words, difficult phrases, sentences and idiomatic expressions used by the Persian poets and prose-writers, ancient and modern, with copious illustrations, abridged from Lâlâ Tek Chand Bahâr's exhaustive and popular dictionary Bahâr i 'Ajam by Indarman اندر من

Beginning —

بهار آفرینی که گلدسته زبان انسان را استعداد نکهت سخن کرامت فرموده الخ *

In the preface Indarman, a pupil of Lâlâ Tek Chand, after highly praising the latter and his work, the Bahâr-i Ajam says that he made the present abridged edition from the seventh and last draft of his master's work in A H 1182 = A D 1768

Indarman's preface is followed by his master Lâlâ Tek Chand's preface in which he says that he completed the work after twenty year's labour, and that at the time of its compilation he had only two works at his disposal, viz the Tanbîh-ul-Gâfilîn by Sirâj-ush-Shu'arâ (تنبیه الغافلین سراج الشعرا), and a short treatise by Mîr Muhammad Afdal Sâbit (رساله مختصری حضرت میر محمد افضل ثابت) After the completion of the first draft of the work, he got access to some other works, viz the Mustalihât-ush-Shu'arâ of Wârastah مصطلحات الشعرای وارسته (see No 812), the treatise by Anand Râm Mukhlis رساله اندرام مخلص, and one in which the author's name was not mentioned و رساله دیگر که نام مولف دران مذکور نبوده Tek Chand then gives the chronogram یادگار فقیر حقیر بهار, which is equivalent to A.H. 1152 = A D 1739, for the date of completion of the work Strangely, Dr Rieu, p. 502, followed by Dr Ethé, Bodl Lib Cat No 1756, in quoting the said chronogram reads یادگار فقیر حقیر بهار با ده سال and accordingly comes to the wrong conclusion that the date of completion is 1152 + 10 = A H 1162 = A D 1748. Our copy has تا ده سال instead of با ده سال in Rieu's copy In my opinion both the readings با ده سال and تا ده سال, which convey no sense, are incorrect The correct reading seems to be و عبارت یادگار فقیر حقیر بهار مادهٔ سال تاریخ اتمام .

Tek Chand also wrote a treatise on letters, entitled جواهر الحروف (lithographed in Kânpûr, A H 1267) and another on verbs, called نوادر المصادر (see No 811)

For further particulars of the author and the seven different editions of the work, made by Tek Chand himself, see Garcin de Tassy, Histoire de la Littérat Hindouie, i p 281, Rieu ii, p 502 and 503, Blochmann, Contributions, pp 28-30 Lithographed at Matbû'-ul-'Ulûm Press, Dihlî, A H 1853, under the title مصطلحات بهار عجم

Written in minute Nasta'lîq The handwriting of the latter portion of the MS, foll 1381-1420, closely agreeing with that of the earlier portion, appears to be of an earlier date In the following colophon, dated Thursday, Shawwâl, A H 1184, we are told that the MS is due to the penmanship of Indarman himself

الحمد لله و المنه که باتمام رسید منتخب کتاب بهار عجم تالیف استادی مخدومی تیکچند بخط بنده حقیر ... اندر من اول روز پنجشنبه شهر شوال سنه دوازده از جلوس شاه عالم بهادر بادشاه غازی موافق سال هزار و یکصد و هشتاد و چهار ...... *

The signature Lewis Decosta' appears on the first page of the MS

No. 815.

foll 100, lines 21 size 10 × 6½, 7 × 3¼

A defective Persian dictionary of names, with their equivalents, grouped under numerous classes to which they belong

Several folios are missing from the beginning, and the MS opens abruptly thus:—

.... روز حساب روز شمار - یوم ؟ یوم الحساب و له دائم بما بدولت و ایام عمر را - دامن که بدامن یوم الحساب ده - آخرت - فردا - حرا - حسر - محشر - رستخیز - استاخیز *

The headings, one hundred in number, under which the names are grouped run thus —

اسامی بهشت - اسامی دوزخ - اسامی دنیا - اسامی زمانه اسامی آسمان - اسامی زمین ...... اسامی شهر ...... اسامی سلاح - اسامی تیر, and so on

The copy ends thus —

اسامي جای - محل مكان ...... حيام فرمايد - ...... تا مردم
تا اهل معادم صحبت - كر مرك بتر صحبت نا اهل بود *

A glossary of Persian phrases and idioms runs on the upper half of the first eighteen folios

The author frequently refers to Sharaf Nâmah (see No 791) and cites examples mostly from ancient poets such as Khâqânî, Anwarî, Ẓuhûrî, Mujîr-i Bailaqânî, Khusrau, Ḥasan Dihlawî, Salmân, Hâfiz, etc In some places he also quotes Jâmî

Written in ordinary Nasta'lîq

Not dated, 19th century

No. 816.

foll 75, lines 13, size, 9 × 5¼, 6 × 3

لُبّ لُباب

LUBB-I LUBÂB.

A glossary of the names applied to various things

Author Khwajah Amîr خواجه امير.

Beginning :—

بعد از حمد خداوند زمین و آسمان و نعت رسول مقصود ز
مکان الخ *

The author says in the preface that in A H 1233 = A D 1817 he compiled two works on the names of Persian infinitives بر اسماء مصادر فارسی but they were little known to Indians, and consisted also of Persian phrases and idioms Subsequently in A H 1234 = A D 1818 he abridged the two works, and entitled the abridgment لب لباب it consists of thirty *Fasl*

The words explained are the various names of God, prophets, Imâms, angels kings, ornaments, perfumeries, instruments, etc etc.

Written in legible Nasta lîq

Dated 4 Shawwâl, A H 1243

ARABIC-PERSIAN DICTIONARIES.

No. 817.

foll 162 lines 15, size 8 × 5, 5½ × 3

مصادر

MAṢÂDIR.

A dictionary of Arabic infinitives explained in Persian

Author Qâdî Abû 'Abd Ullah ul-Husayn bin Ahmad uz-Zuzanî قاصی ابو عبد الله الحسین بن احمد الزوزني

The copy is slightly defective at the beginning and opens thus with the following line corresponding with line 7 of the following copy —

.... . ابرة بما لامة تاؤ حتى اتيب على الحروف الصحيحة

و اقتصب ما لامة الخ *

According to the author of the Bugyat-ul Wu'ât, fol 183ᵇ the author died in A H 486 = A D 1093 See also Haj Khal vol ii, p. 93, Rieu, p 505.

The arrangement, as given in Rieu *loc cit*, is that the infinitives are arranged in several classes according to the vowel of the media in the past and future tenses. Each class is again sub-divided into regular (سالم), irregular (اجوف), defective (ناقص) and re-duplicate (مضاعف) verbs, the arrangement in each section being alphabetical according to the last radical The verbs are given under the form of verbal nouns

For other copies see Fleischer, Leipzig Cat p 331, Dorn, St Petersburg Cat p 203, Upsala Cat p 111, Rieu, Arabic Cat. p 765.

Written in fair Naskh with occasional marginal notes and emendations

The colophon, dated Ahmadnagar, 12 Muharram A H 1095, runs thus —

سودة المذنب العاصي ابن محمد طالب زين العابدين في ثاني

عسر شهر محرم الحرام سنة خمس و تسعين بعد الالف في بلدة احمد

نگر من الله التوفيق *

In several places on the title-page the work is called تاج المصادر زوزني.

Several notes and 'Ard-dîdahs, one of which is dated A H. 1106, re noted on the same title-page

There are also three seals One of these, obliterated by some mischievous hand, is of 'Âlamgîr's time, dated A.H 1116.

Another of one عباد الله is dated A H. 1188. The third, also disfigured, partly reads بهادر رس الدین and is dated A.H 1226

The original work is followed by a versified glossary of Arabic words explained in Persian, by بدیعی Badî i, whose *Takhallus* appears thus in the concluding lines —

این چنین لغظ دیعی را بدیعی نظم کرد

تا بود در روزگار ازوی همین نام و نشان

Beginning of the glossary —

از پس حمد خداوند زمین و آسمان

در لغة نظمی کنم همچون لالی عمان

It is written in ordinary minute Naskh

No. 818

foll 99, lines 17, size $11\frac{3}{4} \times 6\frac{3}{4}$, 8×4.

The same

Another copy of Zûzanî's Masâdir, beginning as usual

الحمد لله علی سوابغ آلایه المسابعة اولجاً الخ *

Written in fair Indian Ta'lîq
Not dated, 19th century.

No. 819.

foll 153, lines 15, size $9\frac{1}{4} \times 6$, $6 \times 3\frac{1}{2}$.

دستور اللغة

DASTÛR-UL-LUĠAT.

A rare old grammatical dictionary.

Author Abû 'Abd Ullah ul-Husayn bin Ibrâhîm bin Ahmad un-Naṭanzî ابو عبد الله الحسین بن ابراهیم بن احمد النطنزی

Beginning

الحمد لله الذي ابدع العالم بقدرته و خص بني آدم بكرامته الخ •

According to Brock vol i, p 288, the author died in Jumâdâ II A.H. 499 = A D 1106 or Muharram, A H 497 = A D 1104

The work is divided into twenty-eight Books, each containing a letter of the Arabic alphabet Each is subdivided into twelve chapters.

The Arabic words, explained in Persian, are arranged in alphabetical order according to the first and second letters It also deals with the conjugation of Arabic transitive and intransitive verbs See Hâj Khal. vol iii, p 227, Leid 102-4, Paris 4286, Ups 102 A good copy of the work is in the Government of India collection in the Asiatic Society of Bengal

The preface in the present copy is not due to the author himself, but has been added by somebody else

Written in fair Nasta'liq

Dated A H 1114

No. 820.

foll 194, lines 23, size $9\frac{1}{2} \times 6\frac{1}{2}$, $7\frac{1}{2} \times 5$

تاج المصادر

TÂJ-UL-MASÂDIR.

A very old copy of a dictionary of Arabic infinitives explained in Persian similar to the Masâdir of Zûzanî (see No 817)

Author Abû Ja'far Ahmad bin 'Ali ul-Maqqari ul-Bayhaqî

ابو جعفر احمد بن علی المقری البیهقی

The author of the Bugyat-ul Wu'ât (Lib MS), who says that Bayhaqî was born about A H 470 = A D 1077, and died in Ramadân, A.H 544 = A D 1149, remarks that the latter never came out of his house except at times of prayer Comp Hâj Khal vol ii, p. 93

This copy of Bayhaqî's Tâj-ul-Masâdir deceptively begins thus with the preface of Zuzani's Masâdir —

الحمد لله على سوابغ آلائه مسانده ازواجا و سوابغ نعمائه المتلاحقة ازواجا .... قال القاضي الامام الاجل السيد ابو عبد الله الحسين بن احمد الزوزنی ... هذه مصادر ترجمتها و نعتنا و جردتها عن شواهد الحديث و الاشعار الخ •

A comparison with the following copy of Bayhaqî's Tâj-ul-Masâdir will at once show that both the copies are identically the same, except the first twenty-one lines in the present copy, which, however, belong to the preface of Zûzanî's Masâdir The name of Zûzanî, occurring in the third line of the present preface, has been penned through and corrected thus in the margin

بدل - الشیخ الامام ابو جعفر احمد بن علی المقری البیهقی •

In the preface (line 26), as well as in the colophon, the work is called تاج المصادر

The author of the Bugyat-ul-Wu'ât *loc cit*, calls this work "Fountains of dictionary" ينابيع اللغة It is to be noticed however that it bears a close agreement with the Masâdir of Zûzanî in the arrangement of chapters, the infinitives explained and even in the wording of explanations, so much so that one would be inclined to think that Bayhaqî's Tâj-ul Masâdir is an enlarged recension of Zûzanî's Masâdir

The contents of the Tâj-ul-Masâdir have been described in Ethé Bodl Lib Cat No 1635 Lithographed, Bombay, 1301–1302

Written in learned Naskh with occasional notes and emendations in the same hand as the text itself

The colophon, dated 22nd Jumâdâ A H 850 runs thus

وقع الفراغ من انتساخ هذا الكتاب الميمون المبارک الموسوم بتاج المصادر المنسوب بالبيهقی ... يوم الاثنين احدی عشرين من شهر جمادی الاولی سنه خمسين و ثمانمايه علی يد اضعف عبا الله الملک الصمد محمود بن محمد (illegible) عفر الله له ... •

Foll. 188–194 are supplied in a later hand

A list of the contents occupies the first two fly-leaves at the beginning

The original work is preceded by two short Arabic treatises —

I

الرسالة الحرفية العضدية Risâlat ul-Harfîyat-ul- Adudîyah, so called in the colophon

Author 'Adud-ud-Dîn 'Abd-ur-Rahmân bin Ahmad ul- Îjî عضد الدین عبد الرحمان بن احمد الایجی .

Beginning —

فيدة فايدة تشتمل علی مقدمة و بدية و تقسيم و خاتمة الخ •

The treatise explains the meaning of the technical term الوضع and consists of a *Muqaddimah*, a *Tanbîh*, a *Taqsîm* and a *Khâtimah*

Brock vol ii, p 208, who fixes the author's death in A H 756 = A D 1355, calls the work الرسالة الوضعية العضدية It is also known as الرسالة الوضعية, see Ahlwardt, Berlin Cat No 5309

Written in a hasty but learned Naskh with marginal notes

The colophon runs thus

تمت الرسالة العضدية بعون الله و حسن توفيقه على يد

اضعف العباد سيد احمد بن سيد امام الحسيني المرغيناني في مدرسة

سلطان الزمان .. (illegible)

Not dated, apparently 15th century

The treatise is followed by some Arabic verses ascribed in the headings to 'Ali and Imâm Shâfi'î

II

المثلث al Musallas, by Abû 'Alî Muhammad bin Mustanîr ul Basrî, better known as Qutrub ابو علي محمد بن المستنير البصري المعروف بقطرب

Beginning —

قال ابو علي القطرب هذا كتاب المثلث و سميته المثلث *

According to Hâj Khal vol v p 573 the author died in A H 206 See also Ahlwardt, Berlin Cat Nos 7071-7073

The treatise contains a short glossary of those Arabic words which by changing the vowel points give different meanings

Written by the scribe of the copy of the Tâj-ul Masadir

Dated 24 Ramadan, A H 845

The colophon is followed by a note, dated 22 Ramadân, A H 1120, in which the price of the Tâj-ul-Masâdir is recorded as rupees five only

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No. 821.

foll 229 lines 27, size 10 × 7, 8 × 4½

The same

Another copy of Bayhaqî's Tâj-ul Masâdir

Beginning —

الحمد لله رب العالمين حمدا يفوق حمد الشاكرين الخ *

The present copy is slightly defective towards the end, wanting only the last seven lines of the preceding copy

Written in old learned Naskh with occasional marginal notes

Not dated, apparently 14th century

The title-page contains a list of the contents

No. 822.

foll. 167, lines 15, size $10 \times 7\frac{1}{4}$, $7 \times 4\frac{1}{2}$

كتاب المصادر

KITÂB-UL MAṢÂDIR.

Another dictionary of Arabic infinitives, explained in Persian, on the model of Bayhaqî's Tâj-ul Maṣâdir (see No 820).

Author Abû Bakr Muhammad bin 'Abd Ullah ul-Bustî ابو بكر محمد بن عبد الله البستى

Beginning —

كتاب المصادر - تاليف الشيخ ابى بكر محمد بن عبد الله . بن البستى رضى الله عنه - بسم الله الرحمن الرحيم الحمد لله رب العالمين *

On the next folio we find the following beginning which runs thus after بسم الله الرحمن الرحيم.

قال الشيخ ابو بكر مصنف هذا الكتاب *

The contents are similar to Bayhaqî's Tâj-ul Masadir, but they differ slightly in arrangement

Written in learned Naskh with copious marginal notes

Not dated; apparently 15th century

No. 823.

foll 172, lines 19, size $12 \times 7\frac{1}{4}$, $8 \times 4\frac{1}{2}$

مهذب الاسماء

MUHADDAB-UL-ASMÂ.

A vocabulary of Arabic nouns explained in Persian

Author Mahmûd bin 'Umar bin Mahmûd bin Mansûr ul-Qâdî uz-Zanjî us-Sanjarî of the Shaybânî tribe محمود بن عمر بن محمود بن منصور القاضي الزنجي السنجرى ثم العربي من قبيلة شيبان

Beginning —

الحمد لله الذی خلق الخلائق بقدرته الخ •

The work is noticed in Hâj Khal. vol vi, p 273

For another copy see No. 824

The work is divided into twenty-eight *Kitâb*, each subdivided into three *Bâb* The words are arranged according to the initials, and the work begins with the meanings and explanation of the ninety-nine names of God اسماء الحسنی The author enumerates the following sources —

- کتاب اللغة - کتاب الاسامی الموسوم با السعدی - الاسامی و الاسماء
اصطلاحات المنطق - المساهدر - الروضة - ترجمان القران - کنز الاسامی and
غریب المصنف

A correct and complete copy

Written in fair Nasta'lîq

Not dated, 19th century

A note in the handwriting of the donor, dated 29th September, 1879, is found on the title-page

کتاب مهذب الاسما فی مرتب الحروف تصنیف محمود بن عمر بن
منصور القاضی الزنجی السنجری ثم العربی من قبله دای شیبان - کتبه
حقیر حلقه بدوش عالمان خدا بخش ابن مولوی محمد بخش خان مرحوم
۲۹ ستمبر سنه ۱۸۷۹ •

No. 824.

foll 183, lines 19, size $8\frac{1}{4} \times 5\frac{1}{2}$, $6 \times 3\frac{1}{4}$

The same

A defective and incomplete copy of Mahmûd bin 'Umar us-Sanjari's Muhaddab-ul Asma, beginning as above

A comparison with the preceding copy shows that the last twenty-three lines are wanting in this copy

Written in ordinary Naskh

Not dated; 19th century

The following anonymous note, dated 25 February, 1902, found at the end of the copy, says that the MS was purchased for five rupees only بقیمت پنجروپیه خریده شد ۲۵ فروری سنه ۱۹۰۲ع.

No. 825.

foll 100, lines 5, size $9\frac{1}{2} \times 6$, $6\frac{1}{2} \times 1$

نصاب الصبيان

NISÂB-US-SIBYÂN.

The most popular Arabic-Persian vocabulary
Author Abû Nasr Farâhî ابو نصر فراهي.
Beginning —

الحمد لله رب العالمين و العاقبة للمتقين ...... قال الشيخ الامام
الاجل العالم بدرالحق و الشرع و الدين ... ابو نصر محمدبن الفراهي *

There are different readings of the author's name Haj Khal vol II, p 559 gives the author's name as الشيخ بدر الدين ابى نصر محمود بن ابى بكر الفراهى and says that the latter versified the جامع الصغير of Muhammad bin Hasan ush-Shaybânî (d A H 187 = A D 802) in Jumâdâ II, A.H 617 = A D. 1220, entitling it لمعة البدر, on which 'Alâ-ud-Dîn Muhammad bin 'Abd-ur-Rahmân ul-Khujandî wrote the commentary ضوء اللمعة The same Hâj Khal vol VI, p 347 while noticing the present work, calls the author ابى نصر مسعود بن ابى بكر بن حسين بن جعفر الاديب الفراهي and says that Sayyid Sharîf Jurjânî wrote an appendix تعليقة on the same, and that a Persian commentary on it was written by Kamâl bin Jamâl bin Hisâm ul-Harawî In Fleischer Catalogue, p 333, the author is called بدر الدين ابونصر الرجى الفراهى, while in the first Bodleian copy (Ethé, Bodl Lib Cat No 1636) he is called ابونصر فراهي مسعود بن حسن بن حسين الاديى, and in No 2381 ابو نصر محمد الفراهى See also H Blochmann, Contributions, p 7

The work is the most popular book in the East, especially in India It has been edited in Persia, A H 1268, Tabriz 1846; Isfahân, 1869, at Calcutta, 1819, Cawnpore, 1872: Lucknow, 1878, with a Turkish translation by Ibrâhîm Haqqî, Constantinople, 1886

For other copies see Rieu II, pp 504 and 506. J Aumer, p 112; W. Pertsch, Berlin Cat p 214 E G Browne, Camb Lib. Cat pp 236, 254 and 256, Ethé, Bodl Lib Cat Nos 1636-1639, Ethe, Ind Office Lib Cat Nos 2375-2383

The MS. is full of interlinear and marginal notes and explanations

Written in large Nasta lîq

Not dated, apparently 19th century

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning of the copy

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No 826.

foll 38, lines 11, size 9 × 5¼, 7 × 3¼

The same

Another copy of Abû Nasr Farahî's Nisâb-us Sibyân

Beginning —

همیگوید ابو نصر فراهی *

All the words are marked with vowel points and red lines The Arabic words are indicated by the letter ع and the Persian by ف

Written in fair Nasta'lîq, with occasional notes

Not dated, 19th century

Scribe سید محمد علی پسر میر احمد علی خان

The seal of Nawwâb Sayyid Vilâyat 'Ali Khân is found at the beginning and end of the copy

---

No. 827.

foll 31, lines 11, size 9 × 5½ 6¼ × 3½

The same

Another copy of Abû Nasr Farâhî's Nisâb-us-Sibyân, beginning

همی گوید ابو نصر فراهی الخ *

Written in fair Nasta'lîq.

Dated A H 1160

Scribe · نجیب الدین.

No. 828.

foll. 76, lines 5 size 8½ × 4½ 4½ × 2¾.

The same.

A very correct and valuable copy of the same Nisâb-us-Sibyân. with learned interlinear and marginal notes throughout.

Written in beautiful Naskh within gold borders with an illuminated head-piece

Dated Rabî' II A H 1111

Scribe محمد طاهر الکازرونی.

No. 829.

foll 83, lines 18, size 8 × 4½, 5¼ × 2¾

شرح نصاب الصبیان

A commentary on the Nisâb us Sibvân of Abû Nasr Farâhî

The copy begins without a preface with the first *Qit'ah* thus —

القطعة الاولی - بضم همزه و سکون واو ... اول بخستدن یعنی پارهٔ بخستدن ازین کتاب الخ *

Written in a hasty Nasta'lîq
Not dated, 19th century
Some folios are written diagonally

No. 830.

foll 521; lines 21, size 9 × 4¾ 6 × 2¾

الصّراح من الصّحاح

A'S-SURÂḤ MIN-AS-SIḤÂḤ.

A very valuable copy of the well-known abridgment of Jauharî's (d A H 393 = A D 1002) famous Arabic dictionary the Sihâh, with the addition of the Persian equivalents

Author Abul Fadl Muhammad bin 'Umar bin Khâlid, commonly known as Jamâl-ul Quraṣhî ابو الفضل محمد بن عمر بن خالد المدعو بجمال القرشی.

Beginning —

قال الفقیر الی مولاه الغنی به عمن سواه الخ *

In the conclusion the author says that he completed the work 16 Safar, A H 681 = A D 1282, in Kâṣhgar, and that he made a fair copy of the original in Ḏulqa'd, A H 700 = A D 1300

The arrangement is that, as in the original work, the last letter constitutes the *Bâb* and the first the *Fasl* The words explained are repeated in red ink on the margin

For other copies see Rieu ii p 507, E G Browne, Camb. Catalogue pp 239 and 240, Cat Codd. Or Lugd Bat i, p 69, O Loth, Arab Cat pp 282-283 Ethe, Ind Office Lib Catalogue, Nos 2388-2390, Ethé, Bodl Lib Catalogue No 1645, Hâj Khal vol iv, p 102 Edited in Calcutta, 1812-1815, Lucknow, A H. 1289

A very good copy Written in beautiful minute Naskh within gold borders with an illuminated head-piece and a double page 'Unwân

Not dated, 16th century

A note on the fly-leaf at the beginning says that the copy was purchased by the writer of the note at Surat in Rajab, A H 1222

No. 831

foll 376, lines 29 size 10¼ × 6¼, 7¼ × 3¾

The same

Another copy of the Surâh, beginning as above The subscription, giving the date of composition, found in the preceding copy, is wanting in the present MS

Written in fair Naskh

The original folios have been placed in new margins and consequently the marginal notes, traces of which are still found here and there in the copy, are lost

Not dated, 18th century

No 832.

foll 394 lines 21 size 11 6 7¼ × 3¾

كنز اللغات

KANZ-UL-LUĠÂT.

An Arabic Persian dictionary

Author Muhammad bin 'Abd ul Khaliq bin Ma'rûf محمد بن عبد الخالق بن معروف

Beginning —

جواهر كدور لغات حمد و ستايش دعاو (ثنار read) بارگاه حضرت متكلمى ا'م •

In the preface the author tells us that he compiled this work from the Sihâh, Mujmal, Dastur Masâdir Ikhtiyârât-i Badî'î Luġât-ul-Qurân, and Sharh-i Nisab It is dedicated to Kâr Givâ Sultân Muhammad, who reigned in Gilân from A H 851 to 883 = A.D 1447 to 1483 The preface ends with an eulogy on the Sultân's son and heir apparent Kâr Givâ Mirza 'Alî who was put to death by his brother A H 911 = A D 1505

The words are arranged according to the first and last letters Comp Rieu ii, pp 507 and 508, and Supplement, p 120, E. G. Browne, Camb Catalogue pp 240 and 241, Bûhâr Lib Cat. vol. i, Nos 250 and 251, Hâj Khal vol v, p 256, Ethé, Bodl Lib. Catalogue, No 1670, Ethé, Ind Office Lib Catalogue Nos 2392–2396, Cat des MSS et Xylographes, p 202, J Aumer, p 109; W Pertsch, Berlin Catalogue pp 219 and 220 Rieu, Arab Cat Nos. 1019, 1382 and 1383, and Supplt No 878 The work was lithographed in Persia A H 1283

Written in ordinary Nasta'lîq

Not dated, 18th century

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân, of Patna, is found at the beginning and end of the copy

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No 833.

foll 380, lines 17 size 10 × 5½, 7 × 3¾.

منتخب اللغات شاهجهاني

MUNTAKHAB-UL-LUGÂT-Ī-SHÂHJAHANÎ

The well-known Arabic-Persian dictionary

Author 'Abd-ur Rashîd bin 'Abd-ul Gafûr ul-Husayni ul-Madanî ut-Tatawî عبد الرشيد بن عبد الغفور الحسيني المدني التتوي

Beginning —

ستایش و سپاس مالک الملکی که تذکار آلای الخ

The author, whose Persian dictionary فرهنگ رشیدی is noticed under No. 804, says in the preface to the present work that he compiled this work from the Qâmûs, the Sihâh and the Surâh

The work is dedicated to Shâh Jahân, and the date of composition is expressed, in a versified chronogram, found at the end of the following copy, by the words منتخب بی بدیل i.e 1092–46 = A.H 1046

The words explained are arranged according to the initial and final letters

Comp Rieu ii p 510 W. Pertsch, Berlin Catalogue, p 200; No 2; E G Browne Camb Catalogue, p 242, Ethé Bodl Lib, Cat Nos 1672 and 1673; Cat Codd Or. Lugd Bat v. p. 150; Ethé Ind Office Lib Catalogue Nos 2398–2403; Cal Madrasah Lib Catalogue, p 97; Bûhâr Lib Cat vol i, p 197 The work, also known as رشیدی عربی, has been frequently printed in India.

Calcutta, 1808, 1816, 1836, Lucknow, 1835, and A H 1286, Bombay, A.H. 1279 A reproduction of the work, arranged in the alphabetical form of European dictionaries, was published by J H Taylor, Calcutta, 1816

Written in fair Nasta'liq with an illuminated head-piece

Not dated, 19th century

No. 834.

foll 247, lines 20, size 12¼ × 8¾, 8½ × 6¼

The same

Another copy of 'Abd ur-Rashîd's Muntakhab ul-Lugât

The preface is wanting in this copy, but the subscription, containing the date of composition, is found at the end

It begins at once with the dictionary itself thus —

ابتدا آغاز کردن - ابتعاد جواسدن - ابتلاء آزمودن و در بلا و رنج افکندن الخ *

Written in fair Ta'lîq, by order of Sayyid Farhat 'Ali

Dated 3 Rabî' I, 1244 Faslî

Scribe احمد حسن

A seal, dated A H. 1271, and bearing the following inscription, is found at the beginning of the copy عاصی احمد حسن عفی الله ذنوبه

No 835.

foll 64, lines 13, size 8¾ × 5½, 6¼ × 3½

شرح نصاب بدیع

SHARH-I NISÂB-I BADÎ'.

A commentary on the work نصاب بدیع Nisâb i Badî'.

Commentator Lâla Tek Chand, with the *takhallus* Bahâr (See Nos 811 and 814)

Beginning —

چون عرض از تسوید این حروف تحقیق الفاظ و حل معانی و توضیح صنایع الخ *

The original work صنائع بدیع, a copy of which is mentioned in Ethé, Ind. Office Lib Catalogue, No 2386, is a metrical Arabic-

Persian vocabulary in the form of *Qit ahs* in various metres, in which the various meanings of such words are given as have the same form or sound in Arabic and Persian

The commentator has given full attention to the correct spelling and pronunciation of words

The commentary itself begins thus on fol 3ª

مصر شهر و شهر ماه و ماه آب و حروف سهم - مصر بکسر میم و سکون ساد و راء مهملین نام شهری معروف *

An edition of the نصاب بدیع by Muhammad Sharîf, son of Shaykh Muhammad Ashraf, will be noticed later on under "MSS of Mixed Contents"

Written in legible Ta'lîq

Dated A H 1244

TURKISH-PERSIAN DICTIONARY.

No. 836.

foll 92, lines 13; size $9\frac{1}{2} \times 6\frac{1}{2}$, $6\frac{1}{2} \times 3\frac{3}{4}$.

(لغت ترکی)

(LUĠAT-I TURKÎ.)

A vocabulary of Turkî or Oriental Turkish, explained in Persian

Author Fadl Ullah Khân فصل الله خان.

Beginning —

سبحان الله هرگاه از افصح عرب و عجم گل لا احصی ثناء *

The author calls himself a cousin of Sayf Khân Châkû سیف خان که چاکو نژاد مرزاده است, and one whose family had been attached to the throne for fourteen generations. He says that he wrote this work by order of the reigning king and for the use of the prince.

The author does not mention the king by name, but introduces him to us simply by several honorific titles, but this much he says · that the king referred to is a namesake of the Prophet

According to Rieu, p 511, followed by Ethé, India Office Lib Catalogue, No 2437 the king was Aurangzib

The work is divided into three *Bâb*

The work was printed, with an improved arrangement, at the desire of Sir W Ouseley, by Abd-ur Rahîm, at Calcutta, A H 1240

Written in legible Nasta'lîq

Not dated, 19th century

HINDÎ-PERSIAN DICTIONARY.

No 837.

foll 105, lines 9; size $8\frac{3}{4} \times 6$, $6\frac{1}{4} \times 4$.

غرائب اللغات

GARÂ'IB-UL LUGÂT.

A dictionary of Hindi words, explained in Persian

Author 'Abd ul Wâsi' Hânsawî عبد الواسع هانسوی.

Beginning —

سبحانک رب العزت عما یصفون الخ

The author tells us in the preface that at the request of his friend he compiled the present work containing explanations of such words as were difficult

The work has been re-edited in an improved form by Siraj ud Dîn 'Ali Khân 'Ârzu, see No 838

Written in ordinary Ta'liq

Not dated, 19th century.

No. 838.

foll 155; lines 26, size 14 × 8, 11 × 6

غرائب اللغات

ĠARÂ'IB-UL-LUĠÂT.

A Hindî-Persian dictionary arranged alphabetically

Author Sirâj-ud-Dîn 'Alî Khân, poetically surnamed Ârzû سراج الدين عليخان المتخلص به آرزو

Beginning —

سبحانک لا علم لنا الا ما علمتنا .... بعد حمد و سپاس معلم الاسماء و صلواة و سلام افصح الفصحا الخ *,

We learn from the short preface that a certain scholar of India had compiled a dictionary, entitled عرائب اللغات containing the Persian, Arabic and Turkî equivalents of Hindî words, which, however, was not free from defects The present author, Ârzû, therefore prepared this revised and corrected edition of the work The Garâ'ib-ul Lugât, to which Ârzû refers, is evidently the work of 'Abd-ul Wâsi' Hânsawî, noticed under No 837 Comp Rieu iii, p 1030 see also Sprenger, Oude Catalogue, p 135, Garcin de Tassy, Littér Hindouie, vol. i, p 2-8

Written in ordinary Ta'lîq

Dated Safar, A H 1227

PUSHTÛ DICTIONARY.

No. 839.

foll 405, lines 13; size 11¼ × 6½, 8 × 4.

فرهنگ ارتضائي

FARHANG-I IRTIḌÂ'Î.

Paradigms of Pushtû verbs with interlinear paraphrases in Persian and Hindûstânî.

Author: Muhammad Irtidâ Khân محمد ارتضا خان.

Beginning:—

بتحميدي كه معدسان ملا اعلى باداى حروى از طومارش بلا احصى
ثناء عليک احتصار نمايند *

The author says that he belonged to the Afgân tribe 'Umar Khayl, and was the son of Nawwâb Amân Khân, the cousin of Amîr-ul Umarâ Nawwâb Najîb-ud Daulah Bahâdur He then observes that although there were several excellent and useful Arabic and Persian dictionaries and grammars, no one had ever attempted to write one of the Pushtû dialect To meet this want he wrote his work. He had cherished the hope of writing it for a long time, until he happened to come to Dihlî, where he was requested by Râjah Pearay La'l to compile a work on Pushtû words and phrases He dedicates the work to صاحب سيف و القلم ناظم الدوله سيف الملک دوسدار خان ارجمند مستر سدن بهادر شهامت جنگ

The date of composition given in the preface as well as at the end is A H 1225 = A D 1810

The work is divided into 166 *Fasl* It begins with Pushtû vocabularies, that is to say, lists of words arranged according to the various objects denoted by them, such as the names of the various parts of the body from head to foot, names of animals, names of grains, names of plants, flowers, etc etc The paradigms begin on fol 24[b] Each verb has as subdivisions مصدر - ماضي - مضارع - فاعل - معمول - امر and نهي etc. occasionally followed by phrases The Pushtû words are followed by interlinear paraphrases in Persian and Hindûstânî, denoted on the margin by the letters ف (Persian) and ه (Hindûstânî) The Pushtû words, written in bold Naskh, are indicated by the letter پ

Written in fair Ta'lîq.

Dated, A H. 1225

Scribe عبد الرحمن

MISCELLANEOUS.

No. 840.

foll 94, lines 15–19, size 9 × 6; 7 × 3½

I. An anonymous glossary of Pârsî, Darî and Pahlawî words, explained in Persian

Beginning —

الحمد لله رب العالمين ...... اما بايد دانست كه اين زبان را
پارسى خوانند و درى و پهلوى و سبب آنست الخ *

The words are arranged in alphabetical order.

II Fol. 8ª Another anonymous glossary of Pârsî words used by Firdausi in the Shâh Nâmah, arranged in alphabetical order.

Beginning —

الحمد لله رب العالمين ...... ترجمهٔ الفاظ پارسى كه ملك الكلام
فردوسى شاهنامه بدان منتظم ساخته *

III Fol. 18 غرائب اللغات. Garâ'ib-ul Lugât The Hindî-Persian Dictionary by 'Abd-ul Wâsi' Hânsawî (see No. 837)

The first two glossaries, written in learned Nasta'lîq by one scribe, are not dated, but apparently belong to the seventeenth century, the third written in ordinary Nasta'lîq, is also not dated, and apparently belongs to the nineteenth century

PROSODY, RHYME, POETICS, AND RHETORIC.

No. 841.

foll. 362, lines 12, size 9 × 5, 6¼ × 3

المعجم فی معایير اشعار العجم

AL-MU'JAM FÎ MA'ÂYÎR-I ASH'ÂR-IL 'AJAM.

A work on Persian metre rhyme and poetical figures

Author Shams-i Qays شمس قیس

Beginning —

الحمد لله المعروف بنعوت الجلال الموصوف بصفات الكمال الخ •

For full particulars of the work and the author refer to the excellent edition by Mirzâ Muhammad, published in the Gibb Memorial Series (London 1909) Comp also Rieu Supplt No 190. Bûhâr Lib Cat vol i, p 203

The present MS, which forms a part of the basis of Mirzâ Muhammad's edition of the work, is somewhat abridged and lacks a part of the printed edition, viz p 3, line 17, to p 6, line 8

Of the two *Qism* into which the work is divided, the first, on metre, begins on fol 21ᵇ and the second, on rhyme, on fol 182ᵇ

Written in fair Nasta'lîq

Dated 25 Rabi II A H 1183

No. 842.

foll 74; lines 17, size 8½ × 5¼, 5½ × 3

معيار الاشعار

MI'YÂR UL ASH'ÂR.

A damaged and defective copy of a work on prosody and rhyme in Arabic and Persian poetry ascribed by Muhammad Sa'd Ullah, who edited the work with his own commentary entitled ميزان الافكار A H 1264 = A D. 1847 (see No 843), to the celebrated Nasir-ud-Din Tûsî (born A H 597 = A D. 1200, died A.H 672 = A D 1273). Fakhri

ibn Muhammad Amîrî ul-Harawî, in his صنایع الحسن (see No 848), also ascribes the present work to Nasîr-ud-Dîn Tûsî

Beginning :—

الحمد لله حمد الشاكرين و الصلوة ...... اما بعد این مختصریست

در علم عروض و قوافی شعر تازي و فارسی *

The work is divided into a *Muqaddimah* and two *Fann*, as follows —

Muqaddimah —On the intrinsic value of poetry and arts connected with it مقدمه در بیان ماهیت شعر و ذکر صناعتی که شعر را بدان تعلق باشد, in three *Fasl* —

(1) Definition of Poetry, fol 1b فصل اول در حد شعر و تحقیق آن

(2) Variety of metres and rhymes in different languages fol 3a

فصل دوم در اسباب اختلاف اوزان و قوافی در لغات

(3) Arts connected with poetry, fol 3b فصل سوم در ذکر صنعتهائی

که شعر را بآن تعلق باشد

Fann I On metres fol 4a, comprising the following ten *Fasl* —

(1) on fol 4b — در اشارت باجزای اوای شعر

(2) on fol 6b در کیفیت اعتبار حرف متحرک و ساکن در شعر و اشارات

بتقطیع شعر

(3) on fol 8b در اجزای فایده شعر که از حرف متحرک و ساکن مولف شوند

(4) on fol 10a در ارکان شعر که مولفست ازین اجزا

(5) on fol 11b در بحرها و دوائر

(6) on fol 16b در تغیر ارکان و القاب آن و تفصیل فروع هر یک

(7) on fol 28a در تفصیل اوزان مستعمل در هر بحری

(8) on fol 53b در تغیر زیادت که تعلق بارکان ندارد

(9) on fol 54b در ذکر معانی بعضی القاب مذکور بپارسی

(10) on fol 56b در بیان فایدهٔ منفعت علم عروض

Fann II. On rhyme, comprising the following ten *Fasl* —

(1) on fol 57b در حد قافیه و اقسام آن

(2) on fol 59a در بیان حروف و حرکاتي که اجزای قافیه باشد

(3) on fol 60b در احکام این حروف

(4) on fol. 63a در انواع قوافي بنزدیک عرب

(5) on fol. 64[a] در عیوب قوافي نزدیک عرب

(6) on fol. 66[b] در ذکر حروف و حرکات قوافی نزدیک پارسی گویان و ذکر ردیف

(7) on fol. 70[b] در انواع قوافی نزدیک پارسی گویان

(8) on fol 71[b] در فایده اصلی و معمول و ذکر شایگان

(9) on fol. 72[b] در بعضی احکام قوافی بر مذهب پارسی گویان

(10) on fol. 73[b] در عیوب قوافی پارسی

The Mi'yâr ul-Ash'âr, composed in A H 649 = A D 1251, was lithographed at Tihran in 1901, and also at Lucknow in A H 1282 with the commentary of Muhammad Sa'd Ullah Murâdabâdî under the title میزان الافکار فی شرح معیار الاشعار (see No 843)

Written in fair Nasta'lîq

Not dated, 18th century

Presented to the library by Sa'âdat 'Alî Khân of Bankipore on November 6, 1918

The MS is worm-eaten, but fortunately the text is unaffected

No. 843.

foll 273, lines 11, size $10\frac{1}{2} \times 6\frac{3}{4}$, 7×4.

میزان الافکار
MÎZÂN-UL-AFKÂR.

A commentary on the معیار الاشعار, a work on prosody and rhyme ascribed to the celebrated Nasir ud Dîn Tûsî (see No 842), with the text.

Commentator Muhammad Sa'd Ullah Muradâbâdî محمد سعد الله مراد آبادی

Beginning --

حمد وافر خارج از دائرهٔ عروض بیان خالقی را سزاست که بحر مدید فیضانش سطح زمین را باین طول طویل بسط ساخته الخ *

Qâdî Muhammad Sa'd Ullah was born at Muradabád in A H. 1219 = A D 1804 He studied grammar under 'Abd-ur-Rahmân, a pupil of 'Abd-ul-'Alî Bahr-ul-'Ulûm of Lakhnau In A H 1239 = A.D. 1823 he attended the lectures of Shâh 'Abd-ul Azîz, and studied under Muhammad Hayât Lâhaurî, Shîr Muhammad Khân and Muftî Muhammad Sadr-ud-Dîn Khân Sadr-us-Sudûr of Dihlî In

A H 1243 = A D 1827 he went to Lakhnau where he studied for twenty-two years under Muhammad Ashraf, Muhammad Zuhûr Ullah, Muhammad Ismâ'îl Murâdâbâdî and Hasan 'Alî Muhaddis. He performed a pilgrimage in A H 1270 = A D 1853 and after his return went to Râmpûr, of which place, according to some, he was appointed a Qâdí in A H 1273 = A D 1856, and died there in A.H. 1293 = A D 1876 His other works are القول المانوس فی صفات القاموس حاشیه شرح بو - حاشیهٔ شرح سلم حمد الله - نوادر الوصول فی شرح الفصول - محصل العروض مع شرح - زاد اللبیب الی دار الحبیب - چغمینی, etc , etc His son Hâfiz Lutf Ullah was also an eminent scholar of Râmpûr See Hadâ'iq-ul Hanafîyah, p 489

We learn from the preface that this is the revised edition of the commentary, the first edition of which Muhammad Sa'd Ullah wrote in A H 1264 = A D 1847 It was lithographed at the Nawal Kishore Press, Lucknow, A H 1282 Sa'd Ullah wrote the work at the desire of Mirzâ Muhammad Ridâ Khân Bahâdur Fath Jang, with the *takhallus* Barq میرزا محمد رضا خان بهادر فتح جنگ المتخلص به برق, and dedicated it to Wâjid Alî Shâh, the last king of Awadh The preface is followed by a biographical account of Nasîr-ud Dîn Tûsî, to whom the original work معیار الاشعار is ascribed (but see Rieu ii, p 525), and who, according to the statement here, was born at Tús on Saturday, 11 Jumâdâ I, A H 597 = A D 1200 and died at Bagdâd on 18 Dulhijjah, A.H 672 = A D 1273

The commentary with the text begins thus on fol 12[b]

الحمد لله این جمله حمدیه باشد یا انشائیه بهر حال حمد و ستایس او تعالی است الخ *

Written in bold Nasta'lîq
Not dated; 19th century

No. 844.

foll 15, lines 17, size 9 × 5, 6¼ × 3¼

A treatise on rhetoric and prosody
Author Sayyid Sharîf Jurjânî سید شریف جرجانی
Beginning —

قال السید الامام ... علی المشتهر باسید الشریف الجرجانی *

The author has already been mentioned in connection with his popular work صرف میر (see No 769)

The present work is divided into the following three *Bâb*

I. fol. 1b. الباب الاول في علم المعانی

II fol 5b الباب الثاني في علم البيان

III. fol 10b الباب الثالث فی علم البديع

Written in a careless Ta'lîq

The copy is worm-eaten and pasted over with patches throughout

Dated Shahjahânâbâd, the seventeenth regnal year of Muhammad Shâh.

Scribe معدی جلال الدین الكولوی نبيرهٔ حضرت مخدوم شيخ جمال شمس العارفين

A seal of the scribe, dated A H 1156, is found at the end of the copy

No. 845.

foll 28, lines 15, size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{2} \times 3$

جمع مختصر
JAM'-I-MUKHTASAR.

A short tract on Persian prosody and poetical figures

Author Wahîd Tabrîzî وحيد تبريزی

Beginning —

سپاس بيقياس واجب التعظيمی را كه بتشريف نطق انسانرا مشرف ساخته الخ •

The author wrote the work for his brother's son

For other copies see Rieu ii, p 789, Ethe, Bodl Lib Cat Nos 1346-1347, J Aumer, p. 121, G Flugel i p 206, Rosen, pp 281 and 282.

Written in ordinary Nasta'lîq

Not dated 19th century

No. 846.

foll 43, lines 17, size $8\frac{1}{4} \times 5$, $6\frac{1}{4} \times 3$

عروض سيفي
'ARÛD-I SAYFÎ.

The well-known treatise on Persian prosody.

Author Sayfî Bukhârî سيفی بخاری

Beginning .—

الحمد لله الذی جعل علم العروض میزان الاشعار و الصلوة علی صاحب دیوان الرسالة و اهل بیته الاطهار *

Maulânâ Sayfî, also known as 'Arûdi on account of his masterly ability in prosody, was a native of Bukhârâ. He enjoyed the favour of the celebrated Mîr 'Alî Shîr Nawâ'î, and later on was appointed teacher of Mirzâ Bâisangar He was also a poet of distinction, and died after A H 905, (A D 1500), probably A H 909 (A D 1504) See Habîb us Siyar, vol iii, Juz 3, p 593

The date of composition is expressed by the following chronogram at the end

بنویس که هست نیصها تاریخش *

The work is variously known as عروض فایده - عروض سیفی and میزان الاشعار

Comp Rieu ii, p 525, W Pertsch, Berlin Catalogue, p 116, Hâj. Khal vol iii, p 419, Ethé, India Office Lib Catalogue Nos 2046-2048 The work has been edited in Cawnpore, 1855, Calcutta 1865, and by Blochmann, (text only) Calcutta, 1867, with English translation, under the title of "Prosody of the Persians," ib 1872

Written in learned Nasta'liq

Dated 4 Shawwâl A H 1007

Occasional marginal notes and emendations

No. 847.

foll 84, lines 15, size 7¼ × 4, 4¼ × 2

The same

Foll 1-59 The 'Arúd-i Sayfî, beginning as usual (See the preceding notice.)

Foll 60-84 A defective treatise on the art of rhyming The preface is wanting, and it is not known how many folios are missing at the beginning It opens abruptly thus —

... . قوافی قطعها و ناوی ابیات غزل و قصیده را و ذکر این ......
چیزی که بمنزلهٔ آنها باشد بجهت آنست که شامل باشد *

and ends :—

و چون حال ردیف بسبب مجال قافیه مسابه حال آنکس بود او را
ردیف نام کردند - شعر *

فد تمت رسالتي بعون الوهاب امید که باشد همگی خیر و صواب
گر سهو خطائی شده باشد واقع رب اغفرلی انک انت التواب

There is a lacuna after fol 64[b] On fol 64[a] the author mentions Jâmî as his teacher and adds the words نور الله تعالی مرقده after the latter's name It is therefore evident that the work was written after the death of Jâmî which took place in A H 898 = A D 1492.

Written in fair Nasta'lîq within gold borders with an illuminated head-piece

Not dated, 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

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No. 848.

foll. 123, lines 13, size $8\frac{1}{4} \times 5$, $5\frac{1}{4} \times 2\frac{3}{4}$

Two treatises on Persian poetical figures and metres.

I

Foll 1-116 صنائع الحسن Sanâ'i'-ul-Hasan A rare work on poetical figures

Author Fakhrî ibn Muhammad Amîrî ul-Harawî فخری ابن محمد امیری الهروی

Beginning —

صنایع بداء بی غایت و بدایع حمد بلا نهایت مر صانعی را که ترکیب
دلفریب انسان را بجوهر حسن و گوهر خرد خرده دان مرصع ساخت *

The author who calls himself, fol 2[a], فخری ابن محمد امیری الهروی, tells us in the preface that one day when he was present in the assembly of his royal patron the topic came up of poetical figures He therefore, conceived the idea of writing a short treatise on the subject, basing it on the works of experts The name of the author's patron Shâh Hasan, to whom the work is dedicated, is thus introduced in the following lines of a versified Qit'ah at the beginning

رشک جم و فریدون نقد شجاع ذوالمنن
چشم و چراغ ارغون شاه حسن حصایل

The author's royal patron is evidently Shâh Hasan (or Husayn) Argûn, king of Sind, who succeeded his father Shâh Beg Argûn in A H 928 = A D 1522 and died, after a reign of thirty-two years, in A H 962 = A D 1552

Fakhrî is also the author of a Tadkirah of poetesses, entitled جواهر العجائب (see No 1098) which he wrote in the time of Muhammad 'Îsâ Tarkhân, who took possession of Tattah after the death of Shâh Husayn Argûn and died in A H. 974 = A D 1566

The author enumerates in the beginning the works of the following authors as his sources

Khwâjah Nasîr-ud-Dîn Tûsî, Rashîd-ud-Dîn Watwât, Wahîd Tabrîzî, Sharaf bin Muhammad ur-Râmî, Qutb-ud Dîn, Shams-i Qays, the author of the Miftâh, Akhfash Nahwî and particularly names the بدایع الصنایع of Amîr 'Atâ Ullah Mashhadî and the بدایع افکار و صنایع اشعار of Husayn Wâ'iz Kâshifî, to which last our author frequently refers Later on, fol 5[b], he mentions thus the following works by their names

الاشعار (read معیار) معیار by Khwâjah Nasir-ud-Dîh Tûsî (see No 842), حدایق السحر و دقایق الشعر by Rashîd-ud-Dîn Watwât, dedicated to Khwârazm Shâh, حدایق الدقایق by Sharaf bin Muhammad ur-Râmi, dedicated to Uways bin Hasan Nuyân

A copy of the work is noticed in Ethe, Bodl Lib Cat No. 1371

II

Foll 118–123 A small versified tract on Persian metres

Author Rashîd Watwât رشید وطواط

Beginning —

الحمد لله رب العالمین و الصلوة و السلام علی نبیه محمد و آله و صحبه اجمعین الخ *

The versified Qit'ah begins thus —

هزج را گر تمام ارکان همی خواهی ازو مکدر
بگیر این وزن را یاد و بکن این قطعه را ازبر

Rashîd-ud-Dîn Muhammad bin 'Abd-ul-Jalîl ul-'Umarî رشید الدین محمد بن عبد الجلیل العمری (called here in the preface رشید الدین محمد بن محمد المعروف بوطواط), a most distinguished poet of his time, was attached to the courts of two sovereigns of the Khwâzm Shâhi dynasty, viz Atsîz (A H 535–551 = A D 1140–1156), and his son Îl-Arslân (A H 551–568 = A D 1156-1172) and died in A H 578 = A.D. 1182. Besides a Dîwân (see Rieu ii p 553), and the present work,

he wrote a treatise on poetry entitled حدائق السحر و دقائق السعر (see the notice on the preceding treatise), another work called فوائد القلائد and a metrical translation of the sayings of 'Alî

See Habîb-us Siyar, vol ii, juz iv, pp 169, 174

Written in fair Nasta'lîq

Dated Kâbul A.H 981

The seals of Nawwâb Sayyid Vilayat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

No. 849.

foll 83, lines 15, size 8¾ × 5, 6¼ × 3

رياض الصنائع قطب شاهي

RIYÂD-US-SANÂ'I'-I QUTUB SHAHÎ.

A treatise on prosody and rhyme

Author Ulfatî Husaynî Sâwajî الفتی حسینی ساوجی

Beginning —

حمد وافر و ثنای کامل مبدع و صانعی را شایان است که از امتزاج

ارکان متناصر و از ازدواج امول متوالد الخ •

We are told in the preface that the author wrote this work at the request of some of his friends It is dedicated to Shâh 'Abd Ullah, that is to say 'Abd Ullah Qutub Shâh, the sixth king of the Qutub Shâhî dynasty He reigned A H 1020–1083 = A D 1611–1672

The work is not divided into chapters or sections It treats of metres, rhymes, and the arts connected with poetry The date of composition given at the end is A H 1046 = A D 1636

The folios of the MS are misplaced

Written in ordinary Nasta'lîq.

Not dated, 18th century

No. 850.

foll. 107, lines 17; size 9 × 4¾, 6¾ × 3

مجمع الصنايع

MAJMA'-UṢ-ṢANÂ'I'.

A treatise on poetical figures

Author Nizâm-ud-Dîn Ahmad bin Muhammad Sâlih Siddîqî ul-Hasanî نظام الدين احمد بن محمد صالح صديقى الحسنى

Beginning —

الحمد لله الذى انعم علينا و هدانا الى الاسلام .. ... شكر زيادة از اندحه كه در تحرير و تقرير گنجد الخ •

At the end the author says that he wrote the work in A H 1060 = A D. 1650, the twenty-fourth year of Shâh Jahân's reign The date is also expressed by a chronogram at the beginning

The work consists of the following four *Fasl* —

1 بتقسيم كلام, various kinds of composition

2 بدايع لفظى, word ornaments

3 بدايع معنوى, concetti

4 سرقات شعرى, plagiarism in poetry.

Appendix—on technical terms

Comp Rieu ii, pp 814 and 999; Ethé, Ind Office Lib Catalogue, Nos. 2088 and 2089 A copy of the work is preserved in the Bûhâr Lib (See Cat vol i, p 204)

Written in ordinary Ta'lîq

Dated 10 Dulhijjah, the fifteenth year of Muhammad Shâh's reign (A H 1146)

Scribe محمد قاسم ولد حاجى محمد ساكن كول

A note by one Jalâl-ud-Dîn, grandson of Shaykh Jamâl Shams-ul-'Ârifîn, found at the end of the copy, says that the copy was transcribed for him.

No. 851.

foll 79; lines 15, size 9¾ × 6, 7 × 4

The same.

A slightly defective copy of the same Majma' us-Sanâ'i'

The MS is defective at the beginning, and opens abruptly thus —

.... بعد ازین هر جا که حضرت قبله گاهی مذکور شود مراد ازان حضرت است *

In the colophon of the present copy the author is called نجلوری instead of صدیقی الحسنی.

Written in ordinary Ta'lîq

Dated, 1819.

Scribe جنوعان سهای.

No. 852.

foll 73; lines 17, size $9\frac{3}{4} \times 5\frac{3}{4}$, $7 \times 3\frac{1}{4}$.

The same

Another copy of the Majma'-us Sanâ'i', beginning as usual.

Written in ordinary Nasta'lîq

Not dated, 19th century

No. 853.

foll 24, lines 17, size $8 \times 4\frac{1}{2}$, $4\frac{1}{4} \times 2\frac{1}{4}$

An anonymous tract on Persian prosody.

The name of the author and the title of the work are not given anywhere

Beginning —

الحمد لله رب العالمین و الصلوة ... اما بعد این رساله ایست در علم عروض مشتمل بر مقدمه و یکباب و خاتمه *

It is divided into a *Muqaddimah*, one *Bâb* and a *Khâtimah* as follows :—

Muqaddimah fol 1ᵇ·

مقدمه در بیان اموری که دانستن آن پیش از شروع در علم موجب بصیرتست و آن مشتمل است بر چند فصل *

Bâb, fol. 6ᵃ

باب در مقاصد که عبارتست از تفصیل بحور و ذکر اقسام آن بحسب زحافاتي و تصرفاتي که واقع میشود و آن مشتمل است بر نوزده بحر *

Khâtımah, fol 18[a] —

در بیان اوزان رباعی و دوایروک بحور و آن مشتمل است بر دو فصل *

In several places the metres are illustrated by verses of Sayfî i.e Sayfî Bukhârî, who died after A H. 905 = A D. 1500 (see No 846).

Written in minute Naskh with an illuminated head-piece

Dated Rabî' II, A H 1101

Scribe محمد طاهر

— —

No. 854.

foll. 112, lines 11, size $12\frac{1}{4} \times 8$; $7 \times 4\frac{1}{2}$.

Two treatises by Sirâj-ud-Dîn 'Alî Khân Ârzû سراج الدين علی خان آرزو, for whose life see No 399

I foll 1–75 موهبت عظمی Mauhibat-i 'Uzmâ.

A treatise on rhetoric

Beginning —

وصاحب مایه معانی پردازان ستایش کلمی است کلام آفرین الخ *

The treatise is divided into several chapters (*Bâb*) as follows :—

I.—on fol. 7[a]	باب اول در اسناد خبری
II —on fol. 9[a]	باب دوم در احوال مسند الیه
III —on fol 28[a]	باب سوم در احوال مسند
IV —on fol 36[b]	باب چهارم در متعلقات فعل
V —on fol. 43[a]	باب پنجم در قصر
VI —on fol 49[a]	باب ششم در انشا
VII —on fol 62[b]	باب هفتم در وصل و فصل
VIII —on fol. 68[b]	باب هشتم در ایجاز و اطناب و مساوات

In the conclusion the author says that the work is the first of its kind ever written.

II. fol 76–112 عطیهٔ کبری 'Atîyah-i Kubrâ, on metaphor and simile

Beginning —

دیباچهٔ بیان معانی سپاس حضرت سخن آفرینی است که طبایع بشری را مایل محاکات گردانید الخ *

It is divided into several sections called بحث as follows —

on fol 78ᵇ بحث بیان

on fol 79ᵇ بحث تسمیه

on fol 101ᵇ بحث حقیقت و مجاز

on fol 109ᵃ. بحث امثال

on fol 111ᵃ بحث کنایه

on fol 112ᵃ بحث تعریض

On fol 78ᵇ the author says that no work on this subject was ever written by any one else

The work has been lithographed at Cawnpore, 1897

Written in clear Ta'lîq

Not dated 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

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No 855.

foll 31, lines 17, size 9¼ × 6½ : 7 × 3¾ ¼

Two treatises by Shams ud-Dîn Faqîr شمس الدین فقیر.

The author, a poet of no small distinction, has already been mentioned in connection with his Dîwan (see No 411).

I foll 1–13. خلاصة البدیع Khulâsat-ul-Badî'

A tract on rhetoric and figurative speeches

Beginning —

سبحان الله من ناقص را که عمر بی مدال هیچمدانی صرف ملازمت جهل نموده ام الخ *

The author says in the preface that he compiled this work from the مفتاح of Sakkâkî (i e the well known work Miftah-ul-'Ulûm by Siraj-ud-Dîn Abû Ya'qûb Yûsuf bin Abî Bakr bin Muhammad bin 'Alî us-Sakkâkî (d A H 626 = A D. 1229) and the مطول of 'Allâmah Taftâzarî (i e the commentary on Sakkâkî's Miftâh by 'Allâmah Sa'd-ud-Dîn Mas'ûd bin Umar ut-Taftâzâin (d. A.H 791 = A D 1388)

It is divided into a *Muqaddimah*, two *Fasl* and a *Khâtimah*, as follows —

Muqaddimah, on fol 2ᵇ مقدمه در بیان معنی از تعریف فصاحت و بلاغت.

Fasl I, on fol 3[a] · فصل اول در بیان صنایع معنوی
Fasl II, on fol 9[a]. فصل دویم در بیان صنایع لفظي
Khâtimah, on fol. 12[a]. خاتمه در بیان سرقات شعری

II foll 15-32. رسالةٌ وافية في علم العروض و القافية Risâlah-i Wâfiyah fî 'Ilm-ul 'Arûd wa'l Qâfivah A treatise on prosody and rhyme.

Beginning —

بعد از تقدیم حمد معدعیکه سب (*sic*) دنیا و آخرت با کمال تقطیع و موروبیت ساحته و پرداحته اوست الخ ٭

The work consists of two *Rukn*

I, on fol 15[b] رکن اول در علم عروض

II, on fol 28[a] رکن دوم در قوافي

The date of composition, A H 1162 = A D 1748, is expressed by chronograms at the end

Written in a careless Ta'lîq

Not dated , 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

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No. 856.

foll. 149 ; lines 9 , size 9½ × 6 ; 6 × 3¼.

فانوس خیال

FÂNÛS-I KHAYÂL.

A treatise on Persian grammar and prosody

Author · Abul Fakhr Arshad Ashraf with the *takhallus* Khayâl ابو الفخر ارشد اشرف متخلص بخیال.

Beginning —

بعد حمد با معدود کس بیکسان و درود با معدود شفیع واپسان الخ ٭

The work begins with a wordy preface. The author commenced the work in A H 1187 = A.D 1773, for which he gives one hundred *târîkh* in the preface, and completed it in A H 1190 = A D 1776, for which he gives another one hundred *târîkh* at the end

The author deals at great length with the meanings of the detached letters and their permutations.

Written in ordinary Ta'lîq

Dated Ramadân, A H 1228 Faslî.

No. 857.

foll. 96; lines 12, size 10 × 6½ 6 × 3¾

چار شربت

CHÂR SHARBAT.

A treatise on Persian prosody and rhyme, idioms, figurative speeches, etc

Author Mirza Muhammad Hasan Qatîl مرزا محمد حسن قتیل

Beginning —

نغمت فروشی زبان فصیح بیانان بلیغ کلام با برگ گل شاداب الخ •

The author, who has already been mentioned under No. 434, says at the beginning of this work that after two and a half years' stay at Kâlpî, when he returned to Lucknow in A H 1217 = A D. 1802, he wrote the work at the request of Mîr Sayyid Muhammad, son of Mîr Amân 'Alî.

The work is divided, as its title indicates, into four *Sharbat*, each subdivided into several sections termed چاناغ - اياغ - نعش.

Contents —

Sharbat I, on prosody and rhyme, in two *Châneg*, the second of which comprises nine *Ayâg*, on fol 5ᵃ

Sharbat II, on idioms and figurative expressions in one *Chânâq*, on fol. 33ᵇ

Sharbat III, on rhetorical expressions, wrong phrases used in India, and models of epistolary compositions, in three *Chânag*, on fol 44ᵃ.

Sharbat IV, on Turkî grammar and vocabulary, in one *Chânâg*, on fol 89ᵃ

See Rieu ii, p. 795, The work has been edited with marginal notes by Muhammad Gulâm Jabbâr, Lucknow, 1887.

Written in fair Ta'lîq.

Dated 15 Dulqa'd, A.H 1253.

Scribe سید اشرف علی رضوی.

No. 858.

foll 104, lines 15, size 11¼ × 7¼, 7½ × 4¼.

ميزان العروض

MÎZÂN-UL-'ARÛḌ.

An extensive work on prosody

Author Motî Râm Mîrathî موتی رام میرٹھی.

Beginning —

سبحان الله خدای یکتا - بی آلب و عون عالم آرا

We learn from the preface that the author wrote the work when attached to the service of a European officer, whom he designates جمر مارس صاحب (?) He further states that when writing it he had no trustworthy work on the subject to consult, save an incomplete copy of a treatise containing some portions from the treatise by Sayfî It, says the author, forms the basis of his work.

The title forms a chronogram for A H 1223 = A D. 1808, the year in which the work was commenced. The date of completion, 28 Safar, A H 1224 = A D 1809, is given at the end of the work

The work abounds in poems and verses of the author himself, which he cites as illustrations, and most of which commemorate contemporary historical events, e g, conquest of Bangalore by Lord Cornwallis in A H 1205 = A D 1790, fol 39[a]; appointment of Sir John Shore as Governor-General in A D 1791, fol 39[a], arrest of the traitor, Gulâm Qâdir Khân, the Rohilla chief, by Nawwâb 'Alî Bahâdur Marhattah, A H 1203 = A D. 1788, fol 97[a] On fol 101[a] he gives the *târîkh* of the birth of his son, Shaykh Sibgat Ullah Muftî of Mîrath, in A H. 1189 = A D 1775

Written in fair Ta'lîq

Not dated, 19th century

No. 859.

foll 40, lines 16–19, size 10 × 6¼, 7 × 3¾

ميزان الاشعار

MÎZÂN-UL ASH'ÂR.

A treatise on the art of rhyming

Author. Muhammad Sa'd محمد سعد.

Beginning —

حواهر زواهر ثنا و محمدت سراوار حضرت داوریست که علم عروض را موجب معرفت اوران صحیح و سقیم اشعار ساخت *

In the short preface the author says that while he was engaged in studying works on the art of rhyming, he came across several treatises on the subject too difficult to be understood He particularly names the معيار الاشعار of Nasîr-ud-Dîn Tûsî and the عروض of Sayfî Bukhârî He therefore wrote the present treatise in an easy style, dividing it into a *Muqaddimah*, nineteen *Bâb* and a *Khâtimah* This Muhammad Sa'd seems to be identical with the author of the نافیه and of several other works on grammar, rhyme, prosody, etc See No 771

Foll 25–40 An extract from the میزان الاشعار.

Beginning —

الحمد الله رب العالمین . . باید دانست که شعر بالکسر در لغت دانستن است و در اصطلاح گفتن کلام موزون است الخ *

The arrangement and the substance are the same as in the text

The text is written in ordinary Nasta'liq by لعلچند, and is dated the forty seventh year of Aurangzib s reign (A H 1116)

The extract is written in careless Indian Ta'liq without a date, apparently in the 18th century

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No. 860.

foll 19, lines 15, size 8 × 4¾, 6¼ × 2¾

رسالهٔ عروض

RISÂLAH-I 'ARÛḌ.

A very modern treatise on prosody

Author Yûsuf Husayn Shahîd یوسف حسین شهید

Beginning —

الحمد لله الذی ...... اما بعد بنده ژولیده حزین دایرهٔ پریشانی *

If would appear from the preface that the author wrote this tract as a reply to Shaykh Mahdi Bakhsh's treatise on the same subject, which the latter sent to one Nawwâb Ja'far Hasan Khân Sâhib.

Written in fair Nîm Shikastah on various coloured paper

Not dated, latter half of the 19th century.

A note on the title-page, dated Patna 1905, says that the MS belonged to Sayyid Safdar Nawwâb of Patna.

ORNATE PROSE, INSHÂS, EPISTLES, AND COLLECTIONS OF OFFICIAL LETTERS.

No. 861.

foll 605, lines 15, size 13 × 7¼, 8¾ × 4¾

رسائل الاعجاز

RASÂ'IL-UL I'JAZ.

The well-known work on epistolography and elegant prose-writing, consisting of official documents and of the author's own letters.

Author Amîr Khusrau of Dihlî امیر خسرو دهلوی

(See No 125)

Beginning —

هدا الکتاب بعضل الله دی الکرم - اسباب سحر الصید الجن و النسم *

After eulogising the reigning sovereign, 'Alâ-ud-Dîn Muhammad (A.H 696–716 = A D 1296–1316) and his son and successor Qutb-ud-Dîn Mubârak Shâh (A H 717–721 = A D 1317–1321), the author gives a detailed description of the nine kinds of Persian prose and adds a tenth, which he says is his own

In the conclusion, fol 602ᵇ, the date of the completion of the work is given as A.H 719 = A D. 1319

The work, entitled رسائل الاعجاز or اعجاز خسروی, consists of five *Risâlah*, divided into *Khat*, which are again subdivided into *Harf* See Rieu ii, p 527. Eth', Bodl Lib Catalogue No 1337 · W. Pertsch, Berlin Catalogue, p 1006 Comp also Elliot, History of India, vol iii, p 566

The whole work has been lithographed under the title اعجاز خسرو, Lucknow, 1876, and the first Risalah, in the same place, 1865

A very splendid and neat copy, written in bold Nasta'liq with an illuminated head-piece and a double-page 'Unwân

An index of the contents occupies the first four folios of the MS.

Written for Mahârâjah Sri Kâshî Narâyan Srî Isrî Parshâd Narâyan Singh

Dated December 1848

Scribe بلدت شیو برشاد

No 862

foll. 351, lines 15; size 12½ × 8, 8 × 4¾.

The same

Another copy of Amir Khusrau's Rasâ'il-ul-I'jâz, beginning as above.

Occasional marginal notes

Written in ordinary Ta lîq

Not dated; 19th century

No. 863.

foll 114, lines 9, size 6¼ × 4¼, 4½ × 2¾

رقعات جامي

RUQA'ÂT-I JÂMÎ.

Another copy containing the collection of Jamî's letters (see No 180 xviii), beginning as usual —

بعد از اسماء صحائف ثناء محمدت الخ *

Written in Indian Ta lîq with marginal and interlinear glosses.

Dated 10 Ramadân, A H 1241

Scribe شیخ جلال الدین

No. 864

foll 63, lines 15, size 9¾ × 6¼, 7 × 4

The same

A slightly defective copy of Jâmî's letters, beginning as usual

The MS is defective towards the end and breaks off with the following words:—

رقعه اخرى باسم سعادة نقويت امور دين و تمسبت احكام شرع متين *

Written in ordinary Ta'lîq
Not dated, 19th century

No. 865.

foll 83, lines 15, size 8½ × 5, 6 × 3

رقعات جامي و ميرم سياه

RUQA'ÂT-I JÂMÎ WA MÎRAM SIYÂH.

The letters and specimens of refined prose writings by Jâmî and Mîram Siyâh Qazwînî,

I. رقعات جامي Jâmî's letters, foll 1–35 (see above), beginning —

بعد از اسباء صحایف ثناء و محمدت الله الذی انزل علی عبده الکتاب الخ *

See Ethé, Bodl Lib Catalogue, No 894, 35, No. 895, 35, No. 896, 20 and No 965, Ethé, India office Lib Catalogue, Nos 1387–1389, G Flugel i, pp 264 and 265 and iii, p 542 These letters have been edited in the 'Selections for the use of the Students of the Persian Class' vol vi, Calcutta, 1811

The collection is also known as منشآت جامي - انشاء جامي and sometimes دیوان الرسائل

II. انشاء میرم foll 36–83 The letters of Mîram addressed to contemporary kings and others For the author see No 232 in this catalogue

Beginning —

بعد اسباء حمد و ثناء بیحد بادشاهی را که از ازل تا ابد الخ *

See Ethé, India Office Lib. Catalogue, Nos 2061 and 2062.

Written in a learned minute Nasta'lîq with an illuminated but faded head-piece

Not dated, apparently 17th century

From a note on the title-page of Jâmî's collection of letters, it would appear that it was compared with the copy written by Jâmî himself.

No. 866.

foll 233, lines 19; size $11\frac{1}{2} \times 7\frac{1}{4}$, $8\frac{1}{4} \times 5$

مخزن الانشا

MAKHZAN-UL-INSHÂ.

A work on epistolography, containing a large collection of formulas and specimens of letters, and of writings of a very refined and flowery style in prose and verse

Author Husayn bin 'Alî ul-Kâshifî حسين بن علي الكاشفي

Beginning —

هو الاول و الاخر و الظاهر...... حمد خداوند سزايم فغمسب * تا شود

اين نامه نامش درست *

The preface contains an eulogy on the reigning sovereign, Sultân Husayn, and on the author's patron, Mîr 'Alî Shîr, to whom the work is dedicated The author has been mentioned before, (No 498) The date of completion of the present work, 4 Jumâdâ, A.H. 907 = A.D 1501, is given at the end, and ingeniously expressed by the following chronogram —

سال و روز و مه اتمام نوشت - بچهارم ز جمید الثانی *

The work is divided into a *'Unwân*, three *Sahîfah* and a *Khâtimah*, as follows —

'Unwân What a *Kâtib* must know, fol. 4ᵃ

Sahîfah I and II Forms of address (خطابات) and answers (جوابات), fol 4ᵇ

Sahîfah III · On the various matters which have to be stated, fol 118ᵇ

The third *Sahîfah* is preceded by a short introduction in which the author says that after completing the first two *Sahîfah* he had no further intention of writing the third, but he did so at the strong desire of Khwâjah Afdal-ud-Dîn Muhammad

The *Khâtimah*, treating of the forms of prayers used in letters, begins on fol. 227ᵇ

The forms of Arabic and Persian expressions are tabularly arranged

The work is noticed in Rieu, ii. p. 528 See also Hâj. Khal vol v. p. 466.

For the author's work صحیفۂ شاهی, the contents and arrangement of which are identical with the present work, see Ethé, Bodl. Lib Catalogue, Nos 1357-1358

Written in fair Nasta'lîq

Dated, Dulqa'd, A.H 960

Scribe الله بحسن لنگا لاهوری

Some folios, after fol. 108, are misplaced, and the right order seems to be

foll 118, 122-125, 121, 119-120, 126-141, 149, 143-148, 142, 150

No. 867.

foll 150, lines 20, size $14\frac{1}{4} \times 8\frac{3}{4}$; 9×5

مکاتبات علامی

MUKÂTABÂT-I 'ALLÂMÎ.

A collection of the letters written by Abul Fadl, the prime minister of Akbar, collected by 'Abd us-Samad bin Afdal Muhammad عبد الصمد بن افضل محمد

Beginning —

گویا گوی ستایش مرداوری را سرد که وحود بسررا از کار حانۂ عنایت کسوت حیات پوشانند الخ *

The editor, who calls himself the sister's son of Abul Fadl, says that he commenced the present collection shortly after Abul Fadl's death (A H 1011 = A D 1602) and completed it in A H 1015 = A.D 1606, for which the title forms a chronogram

This collection, which is generally called مکاتبات ابو الفضل or انشای ابو الفضل, is divided into the following three parts called *Daftar* —

I. Letters written in Akbar's name to kings and Amirs fol 2[a]

II. Letters written by Abul Fadl to Akbar and Amirs, fol. 32[a]

III. Miscellaneous letters, select extracts and other pieces of refined prose, fol 87[a]

Comp Rieu i, p 396; G Flügel, iii, p 286, Morley, p 109, Ethé, Bodl. Lib Catalogue Nos 1378-1383 The Inshâ-i Abul

Fadl has been printed at Calcutta, 1810, lithographed, with notes by Maqbûl Ahmad Gûpâmû'î, Lucknow, A.H. 1262, and edited, with marginal notes from various sources, by Muhammad Hâdî 'Alî, A H. 1280

Written in fair Nasta'lîq The first part or *Daftar* is dated Lucknow, A.H 1226, the second and third respectively 10 Rabî' II and 14 Rajab of the same year.

No. 868.

foll 83, lines 14; size 9¾ × 6, 7¾ × 4

The same

A fragment of the same collection of Abul Fadl's letters, defective both at the beginning and end

It opens abruptly thus —

...... بموقف عرض مقدس حضرت ظله گاهی ملاذی امید گاهی

دامت برکاته میرساند الی *

This seems to be a portion of the first part of the Mukâtabât-i 'Allâmî. Most of the folios are misplaced or lost, The MS is in a very damaged condition The headings are omitted in several places

Written in ordinary Ta'lîq.

Not dated, 19th century

No. 869.

foll pp. 228 (foll 114), lines 17, size 10 × 6¼, 7¾ × 4¼.

مکاتبات علامی (دفتر چهارم)

MUKÂTABÂT I 'ALLÂMÎ (FOURTH DAFTAR).

The extremely rare fourth *Daftar* of Abul Fadl's letters.

This collection, endorsed on the title-page مکاتیب دفتر چهارم از رقعهای ابو الفضل contains fifty-two letters, and begins at once with a long letter written in the name of Akbar to 'Abd Ullah Khân Uzbak (son of Sikandar Khân), who ascended the throne of

Samarqand and Bukhârà in A H 990 = A H 1582, and died in A H 1005 = A D. 1597

Beginning :—

بعد از حمد بسیار مرجدار واحد العهاری را که تمامی روی زمین را کرسی بکرسی تا دور دوار از دوالعهار موروثی شجاعت و منعب جود هموار ساخت الخ *

The remaining fifty-one letters are written by Abul Fadl himself to the following persons —

(1) Prince Murâd pp 15–40
(2) Prince Dânivâl, pp 40–53
(3) Emperor Akbar, pp 53–66
(4) Marvam Makânî, pp 66–78.
(5) Prince Salîm, pp 78–91
(6, 7 and 8) Maryam Makânî, pp 91–98
(9) Begam Jiû, pp 99–101
(10 and 11) Marvam Makânî, pp 101–105.
(12) Shaykh Mubârak (Abul Fadl's father), pp 105–108
(13) His mother, pp 108–112
(14) Abul Fayd Faydî Fayyâdî (Abul Fadl's brother), pp 112–117
(15) A friend, pp 117–121
(16) Shaykh 'Abd-ul-Hayy (Abul Fadl s teacher), pp. 121–124
(17 and 18) A *Murshid*, pp 124–129
(19) Hakîm Shaykh Bînâ pp 129–132
(20) Hakîm Humam, pp 132–134
(21 and 22) Hakîm Masîh-uz Zamân, pp 134–140
(23) Hakîm Fath Ullah Shîrâzî, pp 140–142
(24) Mîr Ashraf Munshî, pp 142-143
(25) Urfî Shîrâzî, pp 143 147
(26) Maulâna Shikîbî, pp 147–149
(27) Khwâjah Husayn Sana'î (Mashhadî) pp 149–153
(28) Makhdûm ul-Mulk pp 153–157
(29) A friend, pp 157-159
(30) A Sayyid friend, pp. 159-161
(31) A Qâdî, pp 161-163.
(32) Shaykh Najm-ud-Dîn, pp 163–166
(33) Shaykh Badr-ud-Dîn Nagûrî, pp 166–169
(34) Shaykh 'Abd-un-Nabî, pp. 169–172
(35) Shaykh Nasîr-ud- Dîn Sanbhalî. pp. 172–174

(36) A friend, pp. 174–177
(37) Shaykh 'Abd Ullah Badâ'ûnî, pp. 177–179
(38) Shaykh Jauhar Sarhindî, pp 179–183
(39) Shaykh 'Abd-us-Samı' Jaunpûrî, pp. 183–186.
(40) Shaykh Abul Fath Khayrâbâdî, pp 186–187.
(41) Shaykh 'Usmân Dihlawî, pp 187-190
(42) Shaykh Muhammad Qâ'im Multânî, pp 190–192
(43) Shaykh 'Abd-ul-Gafûr, pp 192-193
(44) Mîrân Sadr i Jahân, pp 193–196
(45) Shaykh Nizâm Pânî Patî, pp. 196–199
(46) A Sayyid friend, pp 199–202
(47) Shaykh Ja'far Bhakarî, pp 202–204
(48) Hafiz Bâqî Khân pp 204 205
(49) Khwâjah 'Abd-us- Sattâr, pp 205–208
(50) Mîr Ya'qûb Kashmîrî, pp 208-211.
(51) A friend, on the death of Faydî, pp 211–217

Amîr Haydar Bilgrâmî in his Sawânih-i Akbarî followed by Muhammad Husayn Âzâd in his Darbâr-i Akbarî, mentions the fourth *Daftar* of Abul Fadl, which, however, was hitherto not found in any copy of Abul Fadl's letters

The present MS was transcribed from a copy belonging to Mîr Gulâm 'Alî Âzâd's library, which, strangely, was not known to the author of the Darbâr-i Akbarî, a grandson of Gulâm 'Alî Âzâd The first copy from the original MS was secured by Sayyid Hasan Bilgrâmî, A.H 1217, and subsequently the present MS was compared with both the copies and corrected with the help of reliable works and dictionaries, by Maulavî 'Abd-ul-Jalîl, the uncle of the scribe of the present copy. A list of the doubtful words and phrases in the text is given at the end An index of the names of persons to whom the letters are addressed is given at the beginning

Written in legible and correct Ta'lîq

Dated July, 1918

Scribe —

سید علی احسن المتخلص به احسن و المدعو به شاه میان بلگرامی ثم المارهروری •

No. 870.

foll 22, lines 12, size $7\frac{3}{4} \times 4\frac{3}{4}$, $5 \times 2\frac{1}{2}$.

دیباچهٔ نورس

DÎBÂCHAH-I NAURAS.

Preface to Nauras, a treatise on Indian Music, written in ornate prose by Zuhûri, see No 284, III

Beginning —

سرود سرایان عسرتکدهٔ مال الخ *

Written in fair Nasta'lîq, sometimes diagonally

Not dated, 19th century

No. 871.

foll 161, lines 5–12, size $9\frac{1}{2} \times 6\frac{1}{4}$, $5\frac{1}{4} \times 3$

رسائل طغرا

RASÂ'IL-I TUGRÂ.

A collection of the refined prose-writings of Tugrâ, similar to the one noticed under No 333

Beginning —

دعای بهار پیرائی که ادنسب سروه را بدادهای سدهم الخ *

Written in fair Nasta'lîq

Dated 12th Sha'bân, A H 1255

The seals of Nawwâb Sayyid Vilâyat Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

No. 872.

foll 469, lines 19; size 13 × 8; 9 × 5¼

مجمع الافکار

MAJMA' UL-AFKÂR.

A very valuable and interesting MS containing a vast collection of important letters, *farmâns*, historical documents, etc, of kings and nobles, and writings of eminent authors and poets, intermixed with elaborate tracts and elegant prose-writings

The title مجمع الافکار is endorsed on the title-page, and the compiler, who does not reveal his name, adds a preface to the entire collection, beginning thus —

این نسخه که همچو گل ورق بر ورق است
از رشک صحائف گل بزیر عرق است
گر صد ورق است در گلستان گل را
هر صفحهٔ این هزار گل را ورق است

بر صفحهٔ ضمیر منیر مستعدان هنر و دانشوری و مکاسدان جرعهٔ فضل و هنرپروری مخفی نماند الخ •

The earlier portion of the work consists of a collection of selected prefaces to various well-known works —

1. Mirzâ Jalâl-ud Dîn Tabâ-Tabâ'î's preface to the collection of Arabic and Persian *Inshâs* entitled Riyâd-i Fayd, fol 1ᵇ

Beginning —

یگانه ایزد سخن آفرین و برازندهٔ چرخ برین را بکدام زبان نام آفرین خوانیم نرم الخ •

2 Preface to Muraqqa', by the same Mirzâ, fol 5ᵃ

Beginning —

جهان جهان آفرین جهان آفریدی را که تصویر کلک قدیرش از مرقع اختران سپهر الخ •

3 Preface to the Sab' Sayyârah of Zulâlî (see No 282), by Mirzâ Jalâl, written in A H 1044 = A D 1634, fol 6ᵃ.

Beginning —

بنام ایزد رهی برتری پایهٔ سخن و سخنوری و والا گوهری گوهر

معنی و معنی پروری الخ *

4 Mirzâ Jalâl's preface to the Masnawîs of Qudsî and Tâlib Kalîm, fol 12[a]

Beginning —

چهره کشائی تصویر سپاس بهار پیرائی که گلشن با هزار دهان

دستگاهبندن غنچه شاخسار الخ *

5. Mirzâ Jalâl's preface to the Dîwân of Qudsî, fol 16[a]

Beginning —

سخن آفرینی که بحکم اقتضاء حکمت مدار پرکار تکوین در کار آفرینش

کائنات الخ *

6. Mirzâ Jalâl's preface to the Dîwân of Tâlib Kalîm, fol 18[b]

Beginning —

کلیم کلامان مسیحا دم که بتاثیر جانداری انفاس قدسی و نفوس

اماته حیات و احیاء اموات ممتدند الخ *

7 Mirzâ Jalâl's preface to the Dîwân of Mullâ Munîr, fol 20[a]

Beginning —

جهان آفرینی که زمین و زمان و مکین و مکان را بعنوان کن فکان

آفریده الخ *

8 'Inâyat Ullah Kanbu's preface to the Sawad-i A'zam of Mullâ Munîr, fol 22[b]

Beginning —

مدحت گونا گون و سپاس از قیاس افزون سزاوار صانعی که قلم صنعتش

از خط ریحان بر صفحهٔ رنگین چمن بدسته الخ *

9 Preface to the Dîwân of Hakim 'Abd-ul Hâdiq, fol 25[a]

Beginning —

آفرین سخن بر سخن آفرین که همچو سخن گوهری را از کان دل

بکاردان زبان آورد الخ *

10. **Muhsin Fânî's introduction to the Masnawî of Mullâ Shâh, fol. 27b**

Beginning —

حامداً للذي هو الموجود که جز او نیست حامد و محمود
هو من. لیس فی الوجود سواه اله لا اله الا الله

11 Mîr Bâqir's preface to the Masnawî of Zafar Khân, fol 28b

Beginning —

حمد سعد و سپاس بعد مرحصرت واهب الصور و نگارنده پیکر بشر
را سزاست الخ *

12 Preface to the Dîwân of Nasirâ-i Hamadânî, fol 29b

Beginning —

یگانهٔ که هزار و یک نام مبارکش هزار و یک چراغ بر افروخت الخ *

13 Preface to the Muraqqa' of Nasîra-i Hamadânî, fol. 30b.

Beginning —

مرقع کار نامهٔ رنگین حمد مبدع صورت آفرین نه آنگونه دلپسندی
است الخ *

14 Mirzâ Amân Ullah's (entitled Khânahzâd Khân Fîrûz Jang) preface to his medical work Miftâh-ul-Hudûd, dedicated to Mahâbat Khân of Jahângîr's time, fol 31a

Beginning —

شفائی علت لکنت در حور فامی است که حکیمی حمد سزا
باشد الخ *

15 **The same Mirzâ's preface to Mir'ât-ul-Jawâhir, fol 32a**

Beginning —

الوان جواهر زواهر آبدار حمد و ثنا سزاوار و شایستهٔ قادر علی الاطلاق
است الخ *

16 **Preface to the Masnawî of Zulâlî, fol 32b.**

Beginning.—

لآلی گرانمایهٔ سخن سزاوار حمد خداوندیست که افسر کرامت بر
فرق اهل معنی نهاد الخ *

17. Preface to Zulâlî's Sab' Sayyârah, fol. 33[a].
Beginning —

زلال چسمه سار سخن حمد سخن آفرینی را که بلغاء شیرین زبان بمدح او رطب اللسانند الخ *

18 Preface to the Sâqî Nâmah, fol 34[a] —
Beginning —

صاف دوشان حمخانهٔ افلاک بنشاه حمد باده بیمائی سر خوشند الخ *

19 Preface to the *Bayâd* of Shaykh Faydi, fol 35[a]
Beginning —

دیباچهٔ راز نکته سازاست این
فهرست خیال جانگداز است این
تعوید دل سخن طرازاست این
طومار جنون عشقبازاست این

20 Preface to the *Bayâd* of Sâ'ib Tabrizi, fol 35[b]
Beginning —

این بیاضی است که گوئی سرنوشت آزادگان و نسخهٔ مجموعهٔ پریشان خوبان است الخ *

21 Another preface to the same *Bayâd*, fol 35[c]
Beginning —

سفینه حمد ممدوح معنی آفرین ازان بلند پایه تراست الخ *

22. Raushan Damir's preface to the *Bayâd* of Nawwâb Sa'id Khân, fol 36[b] Beg —

نوری با قلم که در عالم معنی بموشکافی و باریک بینی علم است الخ *

23 Preface to the *Bayâd* of Mirzà Muhammad Ridâ fol 37[b]
Beginning —

صانعی که بیاض سحر را بخطوط شعاعی شیرازه بست الخ *

24. Miyân Muhammad Na'îm's preface, fol 41[a],

Beginning —

در بیاض دیدہ حرف مدعا خواهم نوشت
یعنی آن نام دلارائی جدا خواهم نوشت
من نمیدانم چه میگویم چها خواهم نوشت
اینقدر دانم که نام آشنا خواهم نوشت

25 Preface to Faydî's Dîwân, fol 42b —

Beginning —

بسم الله الرحمن الرحیم   گنج ازل راست طلسم قدیم

26 Preface to Ẓuhûrî's Nauras, fol 44a, beginning as usual, see No 284, III

27 Ẓuhûrî's preface to Khwân-ı Khalîl, fol 48a, beginning as usual, see No 284, I

28 Ẓuhûrî's preface to Gulzâr-ı Ibrâhîm, fol 57a, beginning as usual, see No 284, II

29 Another preface to Ẓuhûrî's Gulzâr-ı Ibrâhîm, beginning on fol 61a —

ای نورس گلزار براهیم از تو الخ •

30 Shaykh Abul Fadl's preface to Akbar Nâmah, fol 63a, beginning as usual, see No 552

31 Ḥamîd's (i e 'Abd ul-Hamîd Lâhauri) preface to Bâdshâh-Jahân Nâmah (i e Pâdishâh Nâmah), fol 70a; beginning as usual, see No 565, Part II

32 Mirzâ Tabâ-Tabâ'î's preface to Pâdishâh Nâmah, fol 74a

Beginning —

شگفته رونی گلشن سخن نخندہ زیری ... بهار افروزی است الخ •

33 Preface to the second *Daftar* of Pâdishâh Nâmah fol 86b; beginning as usual, see No 565 (second *Daftar*)

34 Muhammad Ṣâliḥ's preface to the third volume of Shâhjahân Nâmah, fol. 87a

Beginning —

خدایا ثنای تو گویم نخست   که بالا تر از هر سخن حمد تست

35 Muhammad Sâlih's preface to the Dîwân of Mîr Mu'în-ud-Dîn Gâzî, fol 89a

Beginning —

خدا را کنم بر سر نامه یاد   که بر بندہ درهای معنی کشاد

36. Preface to 'Urfî Shîrâzî's Dîwân, fol 92[a].

Beginning —

حسن ارای صورت احکام شرعی و مدر امرای معنی کلام عرفی الخ *

37 Islâm Khân's preface to دهرېد های بانک بعشو, written by order of Shâhjahân, fol 94[b]

Beginning —

نقوش مقدمه تجرد دهاد را میل بلداب روحانی بیشتر الخ *

38 Nûr Ullah's preface to the *Bayâd* گلشن دهقر of Muhāmmad Hakîm, fol 97[a]

Beginning —

این بیاض گلسن که اوراقش رشک ورمای هست بهشت بیلگون و هعت چمن است الخ *

39 Mullâ Munîr's preface to Bahâr-i Sukhan of Muhammad Sâlih Kanbû, fol 97[a]

Beginning —

ایزد سخن آفرین را سپاس که حراغ گعتار را از تاب خرد روشن گردانیده الخ *

40 Muhammad Sâlih's preface to the Bahâr Dânish of 'Inâyat Ullah, fol 98[a], beginning as usual See No 741

41 Preface to the Ruq'ât of 'Inâyat Ullah, fol 101[a]

Beginning —

حمدی که میران دهن معدومان دعایی نطق از سنجیدن آن بعجز و قصور معترف آید الخ *

42 Preface to the Dîwân of Abul Fayd Faydi, fol 102[a]

Beginning —

بتوفیقش سخن کردم چو آغاز زبانم شد بتحمیدش نکته پرداز

43 Muhammad Sâlih's preface to Mullâ Munîr's commentary on the Qasîdahs of 'Urfî, fol 104[a] See No 259

It is to be noticed that the present preface is identical with that in No. 259, except that the name of the writer of the preface Muhammad Sâlih (evidently the author of the 'Amal-i Şâlih, see No 569), occurring in the last line but one of the preface in the present copy (fol 105[b]), is omitted in the preface of the copy No. 259 (fol 4[b], line 3). It also transpires from the present preface that

Muhammad Sâlih wrote this preface in Ramadân, A H 1075 = A D 1664 and not in A H 117, wrongly given in the preface of the copy No 259

44 Preface to the Dîwân of Ẕafar Khân, fol 108b, beginning as usual See No 329

45 A preface without the writer's name, introduced by the heading ایضاً از منشات مرزا مذکور, fol. 110a

Beginning —

الله اکبر این چه مایهٔ ظهور و کدام پایه پیدائیست که صدمهٔ دهشت جبروتش گفتگوی انکار در گلوی منکران شکسته الخ *

46. Preface to the Tuhfat-ul-'Irâqayn (of Khâqânî), fol 111a.

Beginning —

هزار دستان خامه دو زبان این ترانه طراز چار چمن راز آلخ *

47 Preface to the Muraqqa'ât of Muhammad Dârâ Shikûh, fol. 113a

Beginning —

حمدی که قلم از تحریر آن قاصر است و خیال از تصویر آن عاجز الخ *

48 Preface to the *Bayâd* of Nasîrâ-i Hamadânî, fol 113b

Beginning —

درین صحیفه نگه کن بچشم معنی بین
که رشک صورت معنی و لعبت چین است

49 Mullâ Munîr's preface to Gulshan-i 'Inâyat (meaning probably the collection of 'Inâyat Ullah's letters), fol 114a.

Beginning —

نص آفریدی که سخن مظهر انوار تجلیات اوست و حرف آئنه دار اسما و صفات او الخ *

50 Preface to the collection of Mullâ Munîr's Masnavîs, fol 119a

Beginning —

دیباچهٔ سخن ستایش ایزدیست که گویائی نقش زبان و صاحب نظم قران است الخ *

51. Preface to the first collection of Mullâ Munîr's works fol. 124a.

Beginning —

ستایسی که ار آغاز طلوع تا انجام پایهٔ بلاغت ار دل خیزد *

According to Munîr's statement fol 126ª, he collected his first Kulliyât, consisting of the works written by him up to the age of twenty-seven at Jaunpûr, in A H 1050 = A D 1640 He further adds that his prose and poetical works, which he wrote between twenty seven and thirty years of age, such as ست الصلم - هفت اختر - کار نامه, together with his subsequent compositions, will be included in his last Kulliyât.

52 Mullâ Munîr's preface to the arithmetical work Tauhîd, of Maulânâ Samad, fol 126ᵇ

Beginning —

انچه در شمار نباید و در حساب نگنجد ستایش و سپاس یگانه ایست که اصل شمار اوست *

53 Preface to the نساهٔ حال of Mullâ Munir, fol 127ᵇ

Beginning —

نشاه حال سرمستان حمخانهٔ فیض که کیفیت معانی دریافته اند الخ *

54 Preface to the Guldastah (of Mulla Munîr), fol 128ª.

Beginning —

این نگارگان آشنا رو . اشنادان سخنگو معنی سگالان فیض گوش الخ *

According to the preface to the Naubâdah (see below) the Guldastah contains a choice collection of Munîr's poetical works, and was completed, according to the present preface, at Jahângîr Nagar (Dacca) on 4 Dulqa'd, A H 1049 = A D 1639

55 Preface to the Dastanbû (of Mullâ Munir), written in Akbarâbâd, 17 Muharram, A H 10.4 = A D 1644, fol 129ª

Beginning —

این فیض سرشتان معنی نژاد بیدار دلان قدسی نهاد سیاحان قلمرو سواد الخ *

56 Preface to the Naubâdah نوباده (of Mulla Munîr), fol 129ᵇ

Beginning —

نو رای فیض پیرای چمن نسیفان معنی پوشیدهٔ نماند الخ *

It would appear from this preface that the Naubâdah of Munîr, containing a choice collection of his prose works, was completed at Jaunpûr on the 7th of Sha'bân, A H 1051 = A.D. 1641

57. Preface to the Haft Akhtar هفت اختر or the 'Seven Stars' of Mullâ Munîr, fol 129[b]

Beginning :—

بعد از حمد جبهه افروز هفت اختر و نعت دانش آموز هفت کشور الخ *

According to Munîr's statement in the preface, the Haft Akhtar consists of seven Masnawîs which he describes as follows —

اول — آب و رنگ و آن در ستایش معمور و بوم اکبر آباد است و صفت آب جون که در پای آن شهر روان است و بناء چمنستان آن شهر و مدح خدیو سلیمان شکوه * (i)

دوم — نغمه بلند و آن در مدح صاحبقران والا اختر است و صفت صیدگاه او و بیان ظفر یافتن آن شهر خورشید نتیجه بر خصم روباه باز و مالا مال شدن زمین از گنج و مال * (ii)

سوم — مرآة الخیال و آن در نمایش صورت حال آینه و صفت مصر آینه نگار نواب سیف خان و مدح آن صاحب السیف که از آینهٔ تیغش صورت ظفر نمودار است * (iii)

چهارم — ساز و برگ و آن مشتمل است بر اوصاف تنبل و پان و تنباکو که هر یکی سرمایهٔ ساز و برگ حریفان و ظریفان است * (iv)

پنجم — میخانه و آن در صفت شراب است و بیان حالت مستی و کیفیت حسن ساقی * (v)

ششم — درد و الم و آن در بیان سوزش دل و گدازش جان و نشاه حسن و ذوق محبت و چاشنی عشق است * (vi)

(vii) هفتم — بیت المعمور و آن در ستایش مسجدی است که خان
فیض رسان وزیر خان تعمیر فرموده *

58 Preface to the *Bayâd* of Mirzâ 'Abd-ul-Qâdir Bîdil, fol 130[a]

Beginning —

حمد مبدعی که تردد انفاس هستی موجودات تحریکی است از
سر انگشت ارادت او الخ *

The preface is incomplete and breaks off abruptly

59 Extracts from the Padishâh Nâmah of Muhammad Amin or Aminâ of Qazwîn (see No 566), fol 131[a]-140[a]

60 Extracts from the writings of Mullâ Muqîmâ, foll 140[a]-145[b]

Beginning —

بادشاه سپاس بدایع نگاری رگ ابر قلم کرم در فشاندست الخ *

Mullâ Muqîmâ, a contemporary of Tugrâ (*d c* A H 1078 = A D. 1667 see No 333) is the author of عنبر نامه, noticed in Rieu ii, p 743

61. Mullâ Munîr's دعای شمع و چراغ Du'â i Sham wa-Chirâg, in praise of Shâh Jahân, fol 145[b]

Beginning —

اغاز گفتار بنام نور الانوار فروغ بخش انجمن انجم چراغ افروز چشم
مردم الخ *

62 Extracts from the بیت المعمور Bayt ul-Ma mûr, a history of Shâh Jahân, by Ma mûr Khân, with the *takhallus* Jam fol 146[a]

Beginning —

خدای ستایش و سپاس را از مدتی بالسانان (sic) گوی پریسان
سخن الخ *

63 From the writings of 'Ali Ridâ Tajalli, fol 149[b]

Beginning —

فرخنده شدی فروغ صبح اقبال از جبینش چون نور از مردمک
لامع الخ *

Mullâ 'Alî Ridâ Tajallî, a native of Ardaqân, in Yazd, came to India during the reign of Shâh Jahân, but subsequently returned to his native land where he died in A H 1088 = A D 1677, see Sprenger, Oude Cat p 150.

64 نظم و نثر محمد علی ماهر مسمی بگل اورنگ Nazm wa Nasr-i Muhammad 'Alî Mâhir, entitled Gul Aurang, in praise of Aurangzîb. It consists of ornate prose and verses, fol 151[b] The title appears on fol 158[a]

Beginning —

فرخندگی کلام رنگین از حمد مالک الملکی است که احراء احکامش الخ ●

Muhammad Alî, with the *takhallus* Mahir, edited the Dîwân of Muhammad Tâhir Ganî (d A H 1079 = A D 1668), see No 334

65 From the writings of Muhammad Sâlih Kanbû. In praise of Shâh Jahân, fol 158[a]

Beginning —

بعد از ادای مراسم حمد و سپاس صاحب دیوان ازل و نعت شه‌اسندهٔ معنی لم یزل الخ ●

66 From the writings of Tugrâ تاج المدایح Tâj ul-Madâ'ih of Mullâ Tugrâ, fol 161[a], beginning as usual See No 133—II

67 In praise of the horse and the elephant, by Muhammad Sâlih, fol 166[a]

Beginning —

گلگونان صبا خرام و پری پیکران تیز گام و شبدیزان مرصع نال و دم و تکاوران آهنین سم الخ ●

68 Praise of I'tiqâd Khân, by Mullâ Munîr, fol 167[b]

Beginning —

لله الحمد که نخل امیدم ببار آمده و غنچهٔ آرزویم سگفتن آغاز نهاده الخ ●

The remaining portion of the MS consists of innumerable letters, written by kings, nobles saints, eminent scholars and poets, as well as of other writings of literary and historical interest, the most important of them are:—

Himmat Khân's letter to Ashraf Khân, fol 169[a]

Letters of Shaykh Qutb-ud-Dîn Sultânpûrî to Ibrâhîm Khân, etc foll 169[b]–172[b]

Praise of Shâh Jahân and his throne, by Mirzâ Jalâl, fol. 172[b]

Farmân of Farrukhsiyar to 'Abd-us-Samad Khân Bahâdur Dilîr Jang, fol. 174[a]

Another by the same to Zakarîyâ Khân Bahâdur fol 174[b]

Humâyûn's letter to Bîram Khân, fol 174b.

Jahângîr's letter to Shâh 'Abbâs, fol. ibid

Shâh Jahân's letter to Mullâ Shâh, fol. ibid

'Âlamgîr's letter to Mu'azzam Shah, fol 175a

Letter from Dârâ Shikûh to Muhsin Fânî, and the latter's reply, fol 175a

Writings of Sultân Shujâ' on the gate of the Monghyr Fort on the occasion of his flight, fol 175b

Letter from Parî Khânam, daughter of Shâh Tahmâsp, to Shâh Ismâ'îl II, fol 176b

Mîr Jumlah's letter to Nawwâb Wazîr Khân, written by the order of Shâh Jahân, fol 178a, and Wazîr Khân's reply, fol 178b

Mirzâ Jalâlâ's letter, as dictated by Shâh Abbas, to 'Abd Ullah, fol 178b

Petition of Mirzâ 'Azîz Kokah, entitled Khan-i-A'zam, to Akbar at the time of the former's departure to Mecca, fol 179a.

Petition of Sa d Ullah Khân to Shâh Jahân, fol 180b.

Muhammad Bâqir's letters to Shâh Alam consisting of those letters which do not contain diacritical points, fol. 181b

Mirzâ 'Abd-ur-Rasûl's letter to 'Alamgir each sentence of which expresses the date A H 1075 = A D 1664, the year in which the letter was written, fol 182a

Âsaf Khâns letter to Âdil Khân, fol ibid

Qâbil Khân's letter to Shaykh Munîr, fol 182b

Letter from Khân Khânân to Khwâjah Abul Hasan fol 183a

Mu'tamad Khân's letters to Khân 'Âlam, etc , foll 185b–187b

Khân Khânan's letter to Mulla Hayâtî Gîlânî fol 192a, and the latter's reply, fol 192b

Nawwâb Ja'far Khân's letter to Shaykh Chând, fol 192b

Letter from Nawwâb Âsaf Khân to Khwâjah Mîrak Husayn fol 193a

From Sa'd Ullah Khân to 'Abd-ur-Rahîm Siyâlkotî, fol 193b

From Mirzâ Abû Sa'îd to Jalâlâ (Tabâ-Tabâ î), fol 194a, and the latter's reply fol ibid

From Bibadal Khân to Mullâ Munîr fol 194b

From Nûr Muhammad Mu'min to Munîr fol ibid

From Nawwâb Mukarram Khân to Shaykh Burhân, and the latter's reply, fol 195a.

From Hakîm Sarmad to Dârâ Shikûh, fol 195b

A congratulatory letter from Nizam Hiṣarî to the prince Muhammad A'zam Shâh on the occasion of the latter's entry in

Bengal in A H 1089 = A D 1678, consisting of short sentences each of which expresses the above date, fol 195[b]

Munshî Kâzim's letter consisting of those letters which do not contain diacritical points, fol 196[a]

Arabic letter by Sayyid Mahmûd bin Sayyid Muhammad ul-Kurûsî ush-Shâfi'î, foll 196[b]-198[b] In the concluding lines the letter is addressed to Abu'l Qâsim Muhammad us-Siddîqî

From 'Âbid Khân to Hâjî Abu'l Qâsim, deceased, fol 198[b]

A Ruq'ah of Mirzâ 'Abd-ul-Qâdir Bîdil, consisting of those letters which do not contain diacritical points, fol. 198[b]

From Mirzâ Jalâlâ to Nawwâb Mîr Jumlah, fol 199[a]

From Mirzâ Jalâlâ to Nawwâb Islâm Khân, fol. 199[b]

Mirzâ Jalâlâ's reply to Nawwâb Afdal Khân's letter fol 201[a]

Another letter from Jalâlâ to Nawwâb Afdal Khân, fol 202[a]

Tâlib Kalîm's letter to Nawwâb Zafar Khân when the latter was wounded by a lunatic, fol 202[b]

Mîr 'Alî Shîr's letter to Sultân Husayn Mirzâ to soothe the latter's anger, fol 203[b]

Qâdî Muhammad Qâsim's Ruq'ah to Nawwâb Islâm Khân, fol *ibid*

Letter from Mîr Qâsim 'Alî Kamahî to Farîdûn, fol 204[a]

Letter from Mullâ Muhammad Sûfî to Âsaf Jâh, and the latter's reply. fol 204[b]

Letter from Qâdî Nûr Ullah Shûstarî (the author of the Majâlis-ul-Mu'minîn, see No 720) to Shaykh Abul Fadl, fol 205[a]

Letter from Khwâjah Muhammad Hâshim to Bakhshî-ul-Mulk, fol *ibid*

Letters from the same Khwâjah, to Qâdî 'Ârif, foll 205[b]-206[a], to Mullâ Muhammad Yûsuf, fol 206[a], to Muhammad Qâsim Hakkâk fol *ibid*, to Muhammad Murâd, calligrapher, fol 206[b]

Letter from Sharîf Sarmadî to Hakîm Abul Fath, fol *ibid*

Letter from Mullâ Muhammad Sâlih to Nawwâb Ja'far Khân, fol 207[a]

Letter from Abd-ul Majîd Munshî to Âsaf Jâh, fol 207[b]

Letter from the aforesaid Munshî to Sa'd Ullah Khân, fol 208[a]

Letters from Hakim 'Abd-ul-Hâdiq to Nawwâb Ja'far Khân, fol. 209[a]; to Qâsim Khân, foll 209[b]-210[a], three letters to Nawwâb Islâm Khân fol 210[b]-211[a], to Nawwâb Khân Khânân, fol *ibid*; to Khân Zamân fol 212[a].

Letters from Maulânâ 'Urfî to Khân Khânân, fol 212[a]; to Âsaf

Khân, fol 213ª, to Hakîm Abul Fath Gîlânî, fol 213ᵇ; another to Khân Khânân, fol *ibid*

Letters from Mullâ Munîr to I'tiqâd Khân, fol 214ᵇ, to Sayf Khân, fol *ibid*

Letter from Mullâ Hayâtî Gîlânî to Nawwâb Rustum Khân, fol. *ibid*

Letter from Mirzâ Sâdiq Dast-Gayb to Safî Qulî Khân, fol. 215ª

Letter from Mullâ ثنائی (probably Ṣana'i, see No 250) to Shâh Ġarîb Mirzâ, fol 215ᵇ

Three letters from Mirzâ Muhammad Ridâ to Nawwâb I'tiqâd Khân, foll 216ª–217ª, to Qâdi Afdal, fol 217ª and the latter's reply, fol. 218ᵇ two letters to Mirzâ 'Abd-ul-Ma'bûd, foll 218ᵇ–219ª, to Îraj Khân, fol 219ᵇ, to Mirzâ Sharîf, fol *ibid*, to Mullâ Muhammad Ya'qûb, fol. 220ᵇ

Letter from Mirzâ Jan to a friend fol 221ª

Letter from Mullâ Zuhûr to Hakîm Âtashî, fol 222ª, and the latter's reply, fol 222ᵇ

Letter from Muhammad Amîn Mustagni (of Kashmîr) to Amîrî, fol 223ᵇ

Mirzâ Jalâlâ's reply to a friend, fol 224ª

Five letters of Muhammad Bâqir all consisting of those letters which do not contain diacritical points (1) to Asad Khân, fol 224ª, (2) to Nawwâb Amîr Khan, fol 224ᵇ, (3) to Nawwâb Abû Nasr Khân, fol 225ª, (4) in recommendation of a Hakîm, fol 225ª, (5) not named, fol 225ᵇ, two other letters by the same one to Muhammad Ridâ and the other not named, fol 225ᵇ

Letter from Sultân ul Mashâ'ikh (Nizam-ud-Dîn Auliyâ) to Amîr Khusrau, fol 225ᵇ

Letter from Muhammad Ma'sûm to Khwâjah Muhammad Hanîf, fol 226ª

Two letters from Sayyid Ni'mat Ullah (probably the well-known saint and poet of Nârnaul who died at Firûzpûr east of Râjmahal in A H 1077 = A D 1666) to Nawwâb Fidâ'î Khân (i e 'A'zam Khan Kokah of Shâh Jahân's time), foll 226ª–226ᵇ, in reply to Sayyid Safî-ud-Dîn, fol 227ª, to Mirzâ Murâd, fol *ib*

Mirzâ Kâzimâ's letter to Shaykh Muhammad Ashraf, fol 227ᵇ

Khwâjah Muhammad Hâshim's letter to Mulla Shâh, fol 228ᵇ

Three Ruq'ahs by Muhammad Baqîr consisting of letters which do not contain diacritical points fol 229ª

شرح رسالهٔ عجیبه Sharh i Risâlah i 'Ajîbah a commentary on the Ṣûfic tract رسالهٔ عجیبه of Sayyid Muhammad Gîsûdarâz, by

'Abd-ul-Wâhid Ibrâhîm Husaynî Bilgrâmî عبد الواحد ابراهيم حسيني بلگرامی

Beginning —

اما بعد حمد الله علی نواله و الصلوة علی نبیه محمد و آله میگوید موضع این کلمات گرامی الخ *

The commentary itself begins thus on fol 231ᵃ —

الحمد لله رب العالمین . . قوله تعالی و تلک الامثال نضربها للناس لعلهم یتفکرون ما چهار برادر بودیم یعنی ما چهار روح بودیم جمادی نباتی حیوانی انسانی الخ *

Muhammad Gîsûdarâz, with his original name Sayyid Muhammad bin Sayyid Yûsuf Husaynî سید محمد بن سید یوسف حسینی, was one of the most renowned saints of India He was born at Dihlî, A H. 721 = A D 1321 He was a most favourite disciple of the celebrated Shaykh Nasîr-ud-Dîn Chirâg-i Dihlî, after whose death A H 757 = A D 1356, he went to Gujarât where he spent a long time in the company of the eminent Shaykh Khwâjah Rukn-ud-Dîn Kân-i Shakar In A H 815 = A D 1412 he came to Gulbargah and died on 16 Du'lqa'd, A H 825 = A D 1421 See Akhbâr-ul Akhyâr, pp 121–128

The commentator is probably identical with Mîr 'Abd ul-Wâhid Husaynî Wâsitî Bilgrâmî, who adopted the poetical title Shâhidî wrote the works سنابل - حل شبهات - شرح کافیه ابن حاجب etc and died 3 Ramadân, A H 1017 = A D 1608 See Sarw-i Âzâd, p 247

Letters from 'Âlamgîr to Shaykh Sayf ud-Dîn Sarhindî, fol 234ᵇ, to Muhammad Bâqir, fol ib

Mirzâ Jalâlâ's letter to Muhammad Bâqir Shîrâzî, fol 234ᵇ, the latter's reply, fol 236ᵃ.

Mirzâ Jalâlâ's Wahshat Nâmah وحشت نامه, a satire on Shaydâ fol 237ᵇ

Letter from 'Ârif Lâhaurî to Dânâ, fol 240ᵇ.

Satire of evil-minded persons, by Mirzâ Jalâl, fol. 203ᵃ

Mirzâ Jalâlâ's letters to Diyâ-ud-Dîn, son of Mullâ Hâlî Tabrîzî, fol 244ᵃ, to Mirzâ Muhammad Husayn, fol 246ᵃ, to Mirzâ Amînâ asking him not to be afflicted by the envy and enmity of people, written from Kashmîr, fol 247ᵃ, to Hâjî Husayn Kirmânî, asking for spectacles, and to several others, fol. 248ᵃ.

Letters of 'Inâyat Ullah Kanbû, foll. 253ᵃ–256ᵃ

Letter from Mîr Ilâhî to Dânâ, fol. 256ᵃ.

Letter from Shaykh 'Abd-us Samad to Mahmûd, fol. *ib.*

Letters of Mullâ Raunaqî, foll 256b–257a

Chandarbhân's letters to 'Abd-ul-Karîm, Bhâkmal and Hâjî Muhammad Jân Qudsî, foll 257a–258a

Mirzâ Jalâlâ's letters to Tâlib Kalîm, fol. 258a; to Bandah Ridâ, fol 258b; to Mirzâ Muhammad Husayn, fol 259a, to 'Abd Ullah Najm i Sânî, fol 260a

Tugrâ's letters to Bazmî, fol. 260b, to Mirzâ Kâzim, fol 261b; etc.

Mîr Bâqir's letter to Sâ'ib and others, fol. 263b.

Ruq'ah of Nasîrâ-i Hamadâni, fol 265a.

Mirzâ Muhammad Munshî's letter to Tâlib Kâlîm, fol 265b, the latter's reply, fol 266b.

Letter from Tâlib Kalîm to Mirzâ Amînâ, fol 268a

Letter of Mullâ Haydar Khisâlî, on behalf of Mirzâ Rustum, to Tâlib Kalîm, fol 269a

Qâdî Nûr Ullah's letter to Hakîm Hâdiq, fol. 269b

Letter from Mirzâ Shaydâ to Mirzâ Jalâlâ, fol 270b.

Hakîm 'Abd-ul-Hâdiq's letter to Shaykh 'Abd-ul-'Azîz Jaunpûrî, fol. 271a

'Urfî's letter to Zuhûrî, fol 271b

Zuhurî's letter to Shaykh Faydî, fol 272a

Muzaffar Husayn's letter to Tâlib Kalîm, fol. 273b

Hakîm 'Abd-ul-Hâdiq's letters to Mullâ 'Abd-ul Latîf, Hakîm Fath Ullah, Qâdî Nûr Ullah, Mîr Ilâhî, and others foll 274a–277b

Shaykh Mubârak's letter to Shaykh Faydî, fol 278b

Mullâ Muhammad Amîr's letter to Muhammad Sâlih Kanbû, fol 280a

Selections from the writings of Muhammad Salih Kanbû foll 283b–289a

Nasîrâ-i Hamadanî's letter to a physician fol 289a

Ni'mat Khân 'Âlî's letter to a friend, fol. 290a.

Mullâ 'Abd-ul-Majîd Munshî's letter of congratulation to Shâh Jahân on the occasion of the conquest of Balkh, fol 294b

Hakîm Hâdiq's letter to Khânkhânân wishing a happy 'Id, fol. 295b.

Letter from Mirzâ Jalâlâ to Nawwâb Afdal Khân fol *ib*

'Inâyat Ullah's letter to Bâqir, fol. 296b.

Muhammad Sâlih's congratulatory letters to Shâh Jahân on several occasions, to Sa'd Ullah, etc foll 299a–303b

رسالۀ عیار الحسب Risâlah i 'Iyâr-ul-Hasab or 'the touch-stone of pedigree.' A treatise in which the pride and vanity of a man's

high pedigree is discouraged, with remarks on the actions and conduct of a man by which his pedigree, noble or mean, is to be judged, by Shaykh Muhibb 'Alî شیخ محب علی, fol 304[a]

Beginning :—

بعد از ستایش احدی که مبراست از تهمت والد و ولد و پس از ستایش حمدی که معرا ست الخ *

کار نامهٔ مولا منیر Kâr Nâmah i Maulâ Munîr, fol 313[b].

Beginning :—

بعد از سپاس ایزد دانش آموز و پس از درود پیغمبر خرد افروز *

In the preface Munîr Lâhaurî says that one day when he was present in an assembly of the learned men and eminent poets of his age, they lowered the position of several distinguished ancient poets by declaring them inferior to some modern poets Munîr, therefore, wrote this tract in which he supported those ancient poets by pointing out defects and mistakes in the poems of the modern poets

In the conclusion the author says that he wrote this tract at Akbarâbâd, 7 Rabî' I, A H 1050 = A D 1640

مناظرهٔ اربعه عناصر Munâzirah-i Arba' Anâsir, or Dispute between the four elements ' A short allegorical prose piece, by the same Mullâ Munîr of Lâhaur, fol 319[b]

Beginning :—

آغاز سخن بنام جهان آفرینی که عالم کون و فساد را از چهار عنصر انتظام بخشید الخ *

مناظرهٔ تیغ و قلم Munâẓirah-i Tîġ wa Qalam, or ' Dispute between Sword and Pen ' Another allegorical prose piece by Munîr, fol. 323[b].

Beginning —

بعد از سپاس داوری که تیغ شهادت توحیدش زبان بر کشاده الخ *

مناظرهٔ روز و شب Munâzirah-i Rûz wa Shab or ' Dispute between Day and Night,' by the same Munîr, fol 328[a].

Beginning :—

بعد از سپاس ایزدی که چهرهٔ روز را از پرتو مهر بر افروخته الخ *

نکات منیر Nuk'ât-i Munîr. Short exhortations by Munîr, each of which is introduced by the word نکته, fol 330[a].

Beginning —

الهی دمود همه نمایش تست و بهبود همه ستایش تو الخ *

Hayâtî Gîlânî's letter to Rustam Khân, fol. 332a

From the writings of Muhammad Sâlih Kanbû, foll. 332a–333a

Letter from Mîr Sayyid Sharîf Jurjânî (d A H. 816=A.D. 1413), the author of the well-known grammar Sarf-i Mîr (see No 769), to the renowned Sûfî Sayyid 'Alî Hamadânî, d A H 786=A D 1374 (see No 150), fol 333b

The story of Sarmad as related by Mu'tamad Khân (d A H 1049=A D 1639), the well-known author of Iqbâl Nâmah-i Jahângîrî, who flourished under Jahângîr and Shâh Jahân (see No 559), fol 334b

The account of Sarmad, about whom there are numerous conflicting statements, runs here thus

"Sarmad, the son of a Jew, after staying for some time with Shaykh Bahâ-ud-Dîn Muhammad and Mîr Muhammad Bâqir Dâmâd, came, by way of sea, to Tattah in A H 1042=A D 1632. Here he fell in love with a Hindû boy, who at first showed no inclination towards Sarmad. Fearing scandals the boy's father reported the matter to Mahmûd Beg, the Bakhshî and chronicler of Tattah, and concealed the boy in an unknown place The separation of the boy brought distraction and madness to Sarmad so much so that he threw away his clothes and became naked At this time he received the following verse from Mahmûd Beg

کلید مخزن افلاک اگر در دست من باشد
کواکب را براه اهل حاجت چون درم پاشم

In reply Sarmad sent the following Rubá'i to Mahmûd Beg·

ای ساده نمبرزای نخشبی کای کرده فلک بزیر رانت رحشی
گفتی که کواکب چو درم می بخشم خورشید مرا بیر بمن می بخشی

As the love of Sarmad was pure and chaste it produced miraculous effects upon the boy who cut off his connection with his parents and joined Sarmad After some time both of them came to Lâhaur, and when the emperor returned to that place from Kashmir, I traced the whereabouts of Sarmad in a garden and went to visit him there I found him naked, covered with thick crisped hair all over the body and long nails in his fingers He spoke too much and uttered verses He spoke correct Persian and was a poet."

Prose pieces of Sâ'ib, in praise of wine, tobacco, etc , fol 335a

From the writings of Mirzâ Jalâlâ, fol. 337[a].

Prose pieces by Mirzâ 'Abd-ul-Qâdir Bîdil, fol 342[a]

From the writings of Zahîrâ i Tafrishî. fol 346[b]

Writings of 'Abd-us Samad Sukhan, fol 355[a]

Inscription on the fort of Shâh Jahânâbâd by Sa d Ullah Khân, fol 356[a]

Prose pieces in praise of Dârâ Shikûh Dihlî Fort, Dîwân i Khâs, Dîwân i 'Âm Akbarâbâd, Lâhaur foll 356[b]–383[a]

Letters of Muhammad Ridâ to Muhammad Husayn Sayf Khân and 'Abd-un-Nabi, foll 383[a]-383[b]

Prose pieces by Tugrā (see No 333), fol 384[a]

Prose piece by Shaykh 'Abd Ullah, fol 395[a]

Prose pieces by Mirzâ Jalâlâ in praise of Kashmir, fol 398[a]

Prose piece by Qâdi Muhammad Qâsim in praise of Shâhâbâd, fol. 408[b]

Prose pieces in praise of Kashmîr, by Muhammad Sâlih Kanbû, fol 409[b], by Shaydâ, fol 411[a]

Praise of Isfahan, by Nasîrâ-i Hamadânî, fol 433[a]

Praise of Shah Jahân's mosque in Shâhjahânâbâd, fol 434[a]

Praise of Jahân Arâ's mosque, fol 435[b].

Inscriptions on the mosque in the vicinity of Bâbur's tomb, built by Muhammad Murâd by Shah Jahân's order, fol 438[a].

Praise of Shalahmâr, fol 440[b]

Praise of Sayf Khân's garden, by Mullâ Munîr, fol 443[b]

Letter from Sa d Ullah Khan to Sayyid Jalâl, fol 448[a]

Hakîm Hâdiq's letter to Khân Khânân, Dârâb Khân and others, fol 447[b]

The concluding portion of the MS contains خاتمه to the following works

Dîwân i Hâdiq, Sawâd-i A'zam of Mullâ Munîr, fol 466[a], Tafsîr i Husaynî, fol 466[b], Gulistân of Sa dî, (by Muhammad Sâlih), fol 467[a]

Written in fair Nasta'lîq

Not dated, 19th century

A fly leaf at the beginning contains a letter from Abû Hâmid Muhammad Gazzâlî to Nizâm-ul-Mulk who had requested the former to accept the professorship of the Nizâmiyah Madrasah, copied from Tadkirah-i Daulat Shâh, by Maulavî Muhammad Bakhsh, the father of the donor

A note on the title-page, dated Ramadân, A H 1274, says that the MS was once presented to one Muhammad Khân Bahâdur.

No. 873.

foll 90, lines 17, size $8\frac{1}{4} \times 4\frac{1}{2}$, $6\frac{1}{4} \times 2\frac{3}{4}$

رياض الوداد

RIYÂḌ-UL WIDÂD.

A collection of letters and other refined prose writings
Author Îzad Bakhsh Rasâ ایزد بخش رسا
Beginning —

سبحان الله این چه وصل و احسان و کرم الخ •

In the preface the author traces his descent through Âsaf Khân Ja'far, of Akbar's time, from Abû Bakr Siddîq, the first Khalîfah He flourished in Aurangzîb's time and died, according to Hamîshah Bahâr, Sprenger, Oude Catalogue, p 123, in A H 1119 = A D 1707

The letters are addressed to Aurangzîb, princes nobles and other contemporaries The dates, given at the end of most of the letters, range from A H 1084 to 1106 = A D 1673 to 1694 In the copy mentioned by Rieu, vol iii, p 985, the latest date is A H 1103 = A D 1691

The following names, found in the present copy, may be added to the list of those given in Rieu *loc cit*

Himmat Khân, Ashraf Khân, Nawwâb Sayyid Lashkar Khân, Mukhtâr Khân, Zafar Khân, Amânat Khân, Sazâwâr Khân, Kifâyat Khan, Mirzâ Badî'-ud Daurân, Hakîm Muhammad Husayn, Mîr 'Abd-ul-Qâdir Mirzâ Muzaffar and Mirzâ Muhammad Zamân

Written in fair Nasta'lîq

Not dated 19th century

No. 874.

foll 290, lines 17; size $9 \times 4\frac{1}{4}$ $7\frac{1}{4} \times 2\frac{1}{2}$

چار عنصر

CHÂR 'UNṢUR.

The author, Mirzâ 'Abd-ul-Qâdir Bîdil, and a copy of the present work containing his refined prose-writings, have already been described under No 381.

Beginning as usual —

خداوندا زبان معذور الخ •

According to a chronogram at the end the work was completed in A H. 1116 = A D 1704

A copy of the work is described in Ethé, India Office Lib. Catalogue No 2115 The Châr 'Unsur is included in the Kulliyât-i Bîdil, lithographed in Lucknow, A H 1287

Written in beautiful Nasta'lîq with an illuminated double-page 'Unwân and a head-piece at the beginning of each 'Unsur

The scribe گل محمد ولد شیخ عبد الرسول هانسوی says that he transcribed this copy at the request of کانهمل.

Dated 9 Shawwâl, the second regnal year of Shâh 'Âlam

No. 875.

foll 112, lines 12, size $9\frac{1}{4} \times 5\frac{3}{4}$; $5\frac{1}{2} \times 2\frac{3}{4}$

بهارستان خیال

BAHÂRISTÂN-I KHAYÂL.

A work containing ornate prose-writings and letters

Author Sharaf ud Dîn 'Alî ibn Abd-ul Muhsin Mûsawî Shahristânî Isfahânî, entitled Ihtirâm Khân Farrukh Shâhî شرف الدین علی ابن عبد المحسن موسوی شهرستانی اصفهانی مخاطب باحترام خان فرخ شاهی

Beginning —

بر آینهٔ ضمیر خورشید نظیر صدریان گنجینهٔ معانی و نقادان سفینهٔ جوهر شناسی و سخندانی الخ *

We learn from the preface that the author, who was attached to the service of Farrukhsiyar was highly pleased with his appointment as a Bakhshî of Kashmîr, and wrote the present work by the desire of Mahârat Khân in A H 1129 = A D 1716, expressed by the words در منثور لطف The work, which abounds in praise of Kashmîr, contains also a few letters and some short prose pieces in praise of the sword, horse, etc, and one or two anecdotes

A splendid copy, written in beautiful Nasta'lîq on gold-sprinkled papers with an illuminated head-piece.

The original work is followed by some letters written in Nîm-Shikastah hand

Not dated, 18th century

No. 876.

foll 244; lines 13; size $7\frac{3}{4} \times 4\frac{1}{4}$; $5\frac{1}{4} \times 2\frac{3}{4}$

گلدستهٔ سخن

GULDASTAH-I SAKHUN.

A collection of refined prose and poetical writings
Beginning —

دیباچهٔ تصانیف اعلی و مقدمهٔ تو الیف کبری حمد صانعیست

الخ •

In his preface the editor, who designates himself as حوت پرکاس says that his father ملّوای, who adopted the *takhallus* شوقی and was attached to the service of Nawwâb Hifz Ullah Khân, had left behind some refined prose and poetical writings which he (حوت پرکاس) edited in the present form According to the chronogram بعدد بپوسته on fol. 6ª, the editor's father died in A H 1119 = A D. 1707

It is divided into two *Tabaqât* —

طبقهٔ اول منظوم نه قصاید مردف و اشعار مختلف ملزوم •

(on fol 6ᵇ) طبقهٔ دوم منثور (on fol 124ª)

The first *Tabaqah* consists of Qasîdahs versified letters, eulogies, etc It ends with some Rubâ'îs and chronograms The second *Tabaqah* in prose contains letters to the Khâns and Amîrs, to rich men, friends and relatives

The date of completion, given at the beginning as A H 1132 = A D 1719, is expressed by the chronogram بیں گلشن بدعران

Written n fair Nasta'lîq with an illuminated head-piece

Not dated, 19th century

The signature "Gore Ouseley" is found on the first page of the MS.

No 877.

foll 55, lines 15, size $8\frac{1}{4} \times 6$, 6×4

رقعات محمد علی

RUQA'ÂT-I-MUHAMMAD 'ALÎ.

A collection of letters preceded by a description of the elephant and its fight, written in a refined style in prose.

Author Muhammad 'Alî, entitled Fadl 'Alî Khân محمد علی المخاطب بفضل علی خان

Beginning :—

حمد و ستایش بیحد خالقی را که بحکمت کامله از جمله حیوانات فیل را بصورتی عجیب و هیئتی غریب خلقت نموده الخ •

In the preface the author, who eulogises the reigning sovereign Muhammad Shâh, says that he wrote this work while he was the *Dâroqah* of the Imperial elephant-stable The date of completion, given on fol 14ᵃ, as A H 1149 = A D 1736, is expressed by the chronogram عجب فیل جنگی بدرب طراز

On the title page the name of the author written in a different hand runs thus —

میرزا محمد علی المخاطب بفضلعلیخان بهادر متخلص بافضل جرایری الاصل شیرازی الوطن •

Then follows the author's letters written to his teacher, friends, relatives and others

Written in a careless Ta'lîq

Dated, Bilgrâm, A H 1228

Scribe موسی کاظم

No 878.

foll. 72, lines 15, size 7½ × 4¼, 6 × 2¾

منشورات عالی

MANSÛRÂT-I-'ÂLÎ.

A collection of the refined prose writings of Ni'mat Khân 'Âlî (for whose life see No 370)

I fol 1ᵇ

A treatise, intermixed with verses and numerous passages of the Qurân, see Ethé, India Office Lib Catalogue No 1660 (1); beginning : —

صبح صادق سخن از پرتو آفتاب ر وییب الخ •

II fol 14ᵇ

The prose preface to the Dîwân, identical with that in Nos. 1157 and 1158 of Ethé, Bodl. Lib Catalogue and No 1660 (2), Ethé, Ind Office Lib Catalogue; beginning —

عیار امرای نقد سخن اکسیریست که چون بر فلزات معدن الخ •

III fol. 24[b]
A satire on physicians, See Rieu ii. p 744[b]
Beginning —

حکیم علی الاطلاق از دار السعاد رحمت و نسخهٔ کامل الصناعت مدرب الخ *

IV fol 27[b] Letters to Mirzâ Mubârak Ullah Wâdih and Mirzâ Muhammad Sa'îd, (steward of the Imperial kitchen), see Rieu ii, p 745[a], beginning —

حکیم حقیقی مرزای دوستان و دوست مرزایان الخ *

V. fol 31[b] مناکحهٔ حسن و عشق Munâkahat-i Husn wa 'Ishq, or the wedding of Beauty and Love' An allegorical story in prose and verse also styled حسن و عشق, see Rieu ii, p 703, etc, beginning —

حدیث عشق شد زیب ندادم الخ *

Published in Lucknow, 1842 and 1873, and printed with commentary by Imâm Bakhsh Sahbâ'î, Delhi, 1844, Lucknow, 1873, 1899

VI fol 41[a] وقایع Waqâ'i' Siege of Haydarâbâd with its fuller title وقایع حیدر آباد, also styled وقایع نعمت خان عالی, in seven sections, describing the events from the 14th to the 16th of Rajab, and from the 19th to the 22nd of Sha'bân in A H 1097 = A D. 1685

Beginning —

دمی که مدرس کشاف صبح الخ *

The work is extremely popular in India and has been lithographed, with the author's حسن و عشق, without name of place, A.H 1248, and printed in Lucknow A H 1259 (with marginal notes by Maqbûl Ahmad) A lithographed edition appeared in Kânpûr, 1870 For further particulars see Rieu, i, p 268 ii pp 745, 796 and 850, W Pertsch, Berlin Catalogue, p 492, Ethé, Bodl Lib Catalogue Nos 1157(5), 1159(1), and 1160, Ethé, India Office Lib Catalogue No. 1659, etc

The Waqâ'i' in the present MS. is defective towards the end and breaks off with the words

دوازده معصدداران دیگر را نیر از آب و گل بایمای قطعناهم اثنا عشرة ...... *

Written in fair Nasta'lîq.
Not dated; 19th century.

No. 879.

foll 295, lines 14, size 9 × 5, 6½ × 3

رقعات منشي

RUQA'ÂT-I-MUNSHÎ.

A collection of letters, Farmâns Parwânahs, Sanads, and other official documents relating to the reign of Aurangzîb

Author Munshî, popularly called Malikzâdah

منشی که بین الاقران به ملک زاده معروف است •

Beginning —

منشی حکمت کامله ایزدی چون پادشاه صحیفهٔ شریفهٔ کائنات برداخت الخ •

The work is noticed in Rieu iii p 985, under the title نگار نامهٔ منشی Nigâr Nâmah-i Munshî.

There are several lacunae in the present copy and folios have been placed in a hopelessly confused way

An account of the author and the work, given in Rieu's copy, fol 6[b], is partly found here on foll 119[a]–123[a], from which we learn that the author entered the service of Prince Muhammad Mu'azzam Shâh 'Âlam, whose son, Prince Muhammad Mu'izz-ud-Dîn he accompanied in the campaign of Kâbul, but, owing to the severities and difficulties of the way, returned from Pishâwar He was then appointed Munshî to two successive Dîwâns of the Deccân, viz Rahmat Khân and Mirzâ Muhammad Îrânî, entitled Bashârat Khân On the latter being recalled from the Deccan, the author, on account of his old age (he was then in his seventieth year), was permitted to remain in the aforesaid place Thus, says the author, he found the opportunity of collecting his drafts and arranging them in the present form, in the month of Sha'bân, the twenty-seventh regnal year, A H 1095 = A D 1683

The author then adds, fol 122[a] that he divided the work into the following two *Daftars* —

Daftar I —

Comprising the author's own compositions, in four *Safhah* —

Safhah 1 Letters of princes

Safhah 2 Letters of high officials

Safhah 3 Letters, petitions, Parwânahs, Sanads, etc, of officials in the *Dîwânî* or financial department.

Safhah 4 Letters of the author and his friends

Daftar II —

Compositions of other Munshîs, in five *Safhah* —

Safhah 1 Farmâns and Sanads of the Imperial Daftar

Safhah 2 Imperial orders

Safhah 3 Petitions and letters of Khâns.

Safhah 4 and 5 Select compositions of Shaykh Tâli' Yâr and other eminent *Munshîs*

In the beginning, fol 2a, the author gives an account of some eminent Munshîs of old and modern times, such as, Sa'dî, Nasîr-ud-Dîn Tûsî, Sharaf-ud-Dîn 'Alî Yazdî, Khwând Mîr, Shâh Sikandar Beg, Shaykh Abul Fadl bin Shaykh Mubârak, Amîn Ahmad Râzî (author of the Haft Iqlîm), the author of the Târîkh-i Badâ'ûnî ('Abd ul-Qâdir), Muhammad Qâsim, Mu'tamad Khân, Afdal Khân, Islâm Khân, Sa'd Ullah Khân, Hamîd Lâhauri, Shaykh Muhammad Waris, Qâdî Muhammad Afdal Shaykh 'Abd-ur-Rahîm Khayrâbâdî Mullâ Munîrâ, Pindî Dâs (?), Shaykh Hibat Ullah, Munshî of Prince Murâd Bakhsh, Chandar Bhân Barhaman of Lahaur Shaykh 'Abd-us-Samad Jaunpûri Secretary to Ja'far Khân, Shaykh Tali' Yâr, better known as Ûdirâj, (Munshi of Rustam Khân), Mullâ Abu'l Fath, entitled Qâbil Khân Mirzâ Muhammad Kâzim, Mullâ 'Abd ul-Khâliq Panjâbî Munshî of Muhammad Mu'azzam Shâh 'Âlam Bahâdur, Shaykh 'Inâyat Ullah Shaykh Muhammad Sâlih Kanbû, Ilahdâd Afgân Multânî, 'Âqil Khân, Amânat Khân Khawâfî better known as Mîrak Mu'în ud-Dîn Ahmad, Mîr Muhammad Rida

Written in ordinary Ta'lîq The folios are hopelessly confused Not dated, 19th century

No. 880.

foll 49, lines 15, size 9 x 5½, 6 x 3½

A defective and incomplete copy of a modern collection of friendly letters.

Neither the name of the author nor the title of the work could be ascertained

The first letter with which the MS opens, is addressed to Maulavî Muhammad 'Alî and begins thus

بخدمت مولوی صاحب قدر دان ... مولوی محمد علی صاحب

.... مولوی صاحب فیض رسان حلقه بگوشان ... الخ •

Other persons to whom the letters are addressed are Lâlah

Kunwar Sen, Lâlah Bindrâban Khwushgû (d A H 1170 = A.D. 1756), Lâlah Bihârî Lâl, Nûr Muhammad 'Alîm Lâlah Mânik Chand, Nawwâb Zayn-ud-Dîn Ahmad Khân, etc etc

Written in Nîm Shikastah

Not dated, 19th century

No. 881.

foll 121, lines 13 size 9 x 5 6 x 2½

بهارستان معنی

BAHÂRISTÂN-I MA'NÎ.

A collection of letters to kings, princes and amirs with answers from the same, and specimens of official letters, Farmâns, notes, and similar documents written in Muhammad Shâh's reign (A H 1131-1161 = A D 1719-1748)

Author Partâb Râm Rânâ Nandî, known as Hîrâ La'l bin Pâras Râm Gobind برتاب رام رانا نندی معروف به هیرا لعل بن پارس رام گوبند

Beginning —

تصنوف احماد و الوف اشکار انسا بردازی که نعلم مدرب دیدار الم •

The work is preceded by a wordy preface, from which we learn that the author had previously written the following works

معدن الفوائد در علم عربی و لسو لمی کدان مالا (پوتهی گیان مالا ؟)

که بتخلص رس ساکر از زبان ساستر به بهاکها برج تصنیف کردم •

He then adds that he was very strongly requested by his brother لاله کهاندی رای and ستوکهه رام to write a work in Persian in ornate prose He therefore collected all his letters and other prose writings and compiled them in the present form The work is divided into eight *Bâg*, each sub divided into several *Chaman*

The date of composition given in the beginning as well as at the end, is A H 1158 = A D 1745

Written in ordinary Ta'lîq.

Dated 9 Dulqa'd A H. 1240

Scribe امر سنگهه

No. 882.

foll 283, lines 15, size $12\frac{3}{4} \times 8$, $8 \times 4\frac{1}{2}$

منشورات انند رام

MANSÛRÂT-I ANAND RÂM.

A very interesting and useful collection of the prose writings of Anand Râm

Beginning —

الهی بیچاره مخلص کے هیچ زبان را چه یارا که در بیان تمهید حمدت که حروف از اعراف در انجا عریدانه سده بر حد معیلان مسایند الخ ●

The author, whose poetical *nom de plume* was Mukhlis, has already been mentioned in connection with his work entitled مرات الاصطلاحات, a dictionary of Persian phrases and proverbial sentences See No 810

In the preface the author tells us that on Tuesday, 21 Rabî' I A H 1149 = A D 1736 he happened to see some scattered pages containing drafts of his letters and Ruq'ans which he had written to his friends and others on former occasions He therefore collected and arranged them in the present form

Contents The work is divided into six parts, each of which begins with an illuminated head-piece —

I

Foll 1b–36a Author's letters to the following persons.—

I'timâd-ud-Daulah Chîn Bahâdur Nusrat Jang, fol 1b

Sirâj ud-Dîn Alî Khân Ârzû, fol 2b, 4a, 5a

To a friend, fol 8a

Miyân Faqîr Ullah, with the *takhallus* Âfirîn of Lahaur, fol 8b.

Sharaf ud-Dîn 'Alî, with the *takhallus* Payâm, fol. 9b

I'timâd-ud-Daulah Chîn Bahâdur Nusrat Jang, fol. 11b.

Another to the same, fol 12b

Râjah Khwushhâl, Chand, fol. 12b

Sirâj ud-Dîn 'Alî Khân Ârzû, fol. 14a

Mirzâ Jawwâd, with the *takhallus* Sarâmad, fol. 15b.

Râjah Bakhtmal, Dîwân-i Khâlisah, fol 16b.

Sharaf-ud-Dîn 'Alî Payâm, fol. 17a.

A friend, fol: 18b.

Lâlah Shewak Râm, fol. ib

A nobleman, fol. 19a

Sirâj-ud-Dîn 'Alî Khân Ârzû when the author was in the company of I'timâd-ud-Daulah at the campaign against Bâjî Râo, fol. 19b

Khudâ Yâr Khân Bahâdur Şâbit Jang 'Abbâsî, Zamîndâr of Khudâ Âbâd, fol 20b

Shîr Afgan Khân Bahâdur, fol 22a

Sirâj-ud-Dîn 'Alî Khân Ârzû, fol 25a

Sayyid Lutf Ullah *Mutasaddî* of Khudâ Yâr Khân Bahâdur Şâbit Jang, fol 27a

Mîr Lutf Ullah, fol 29a

'Abd-ul-'Azîz Khân, Mîr Munshî of I'timâd ud Daulah, fol 30b

Qizilbash Khân with the *takhallus* Umîd. fol 31a

A friend, dated A H 1155 = A D 1742, fol 31b

Safdar Muhammad Khân, congratulating him for receiving the *Diwânî* of Lâhaur, fol 33a

Ahmad Husayn Khân, fol 33b

Râi Nagar Mul, fol 35a

A grandee, fol ib

II

Foll 37b–55a پریخانه Pari Khânah, or "The fairy-house"

Beginning —

رنگا رنگ حمد و ستایش مصوری را که قلم قدرتش از سواد خط نوبدار
چهرهٔ گلعذاران پرداخته الخ •

It is a sort of introduction in praise of a Muraqqa' which contained specimens of beautiful calligraphy due to the penmanship of Mîr 'Imâd, Mîr 'Alî, etc and also some beautiful drawings and portraits In the conclusion, foll 54a, 54b, the author says that he wrote this introduction in A H 1144 = A D 1731, expressed by the chronograms زهی مرقع تصویرها and بی بها مرقع از تصویر.

III

Foll 56b–67a A long letter written to the Safawî king of Persia by order of Muhammad Shâh, on the occasion of the former's accession to the throne

Beginning —

سر نامه بنـــام پادشاهـــی است
که پیشش جبهه سا هر کج کلاهیست

شکفتگی گلشن معانی رنگین و ترو تازگی چمن الفاظ دلنشین از نسیم حمد فرمانروائی است *

IV

Foll 68b–134b چمنستان Chamanistân

Beginning :—

بعد رنگا رنگ آرایش چمنستان حمد و ستائش او تعالی شانه و عز برهانه کمترین انام نعیر ابدد رام مخلص بر صفحهٔ بیان می نگارد الخ *

According to the author's statement in the beginning he wrote this work in A H 1159 = A D 1746

The work is divided into four Chaman, each subdivided into two Guldastah, as follows —

Chaman I.—First Guldastah, containing some interesting and curious anecdotes and fables, fol. 69a

Second Guldastah, containing satirical anecdotes, fol 85a

Chaman II.—First Guldastah. Interesting accounts relating to well-known persons and events, fol 87a Accounts of the following are important

Râjah Jai Singh of Anbîr, fol 87b

Mirzâ Muhammad Muqîm, librarian of Shâh Abbâs, fol 90a

Jahân Ârâ Begam, daughter of Shâh Jahân, fol 90b.

The white elephant of Shâh Jahân, fol. 91a.

Hidâyat Ullah, calligrapher, who meets the author at Shâh-jahânâbâd, fol 92b

Râjah Harî Singh, the archer, fol 94b

Râi Harkiran, fol 95b

Account of Satî, fol 96a.

Kite-flying, fol 103b.

Sang-i Yadah (a kind of stone, which when rubbed produces rain), fol 106a.

Second Guldastah description of some trees, flowers, and fruits, fol 106b

Chaman III. First Guldastah Interesting and useful events each of which is narrated under the word فایده, fol 115b

Second Guldastah Wise sayings and admonitions, each introduced by the word نکته, fol 121a

Chaman IV First Guldastah Witty sayings and accounts relating to some persons, fol 125a.

Second Guldastah Witty sayings of the author himself on some occasions, fol 128a.

The date of completion, A H 1159 = A D 1746, is expressed by the words نسخهٔ دلنشین in the following line of a versified chronogram, fol. 134[b] —

چون بپایان رسید تاریخش نسخهٔ دلنشین نوشت قلم

The Chamanistân has been lithographed, Lucknow, 1877.

V

Foll 135[b]–202[b] هنگامهٔ عشق Hangâmah-i 'Ishq The love-story of Kunwar Sundar Sen of Karnâtik, and Rânî Chand Parbhâ

Beginning —

خداوندا قلم آشفته رقم را چه قدرت که به بهار پیرائی چمنستان ثنایت پردازد الخ *

In the preface the author says that in A H 1152 = A D 1739, the 22nd year of Muhammad Shâh's reign, while he was staying in Shâhjahanâbâd, he, with some of his friends, viz, Ârzû, Muhammad Qulî Khân, Ma'nî Yâb Khân, with the *takhallus* Shâ'ir, Râo Kirpâ Râm, Râi Fath Singh and others, went to see the fair of Shâh Madâr held near the tank of Kishan Dâs, an account of which, he says, he has given in his بدائع وقائع The author then proceeds to say that one night, his sleep being disturbed, he asked his Dakhnî servant to relate a story The servant then related the above story, which, says the author, Muhammad Jâ'isî had rendered into Hindî The author therefore rendered it into Persian for the interest of his friends

The date of completion, A H 1152 = A D 1739, is expressed by the words نعمهٔ چند in the following versified chronogram at the end

چو این نغمهٔ چند نقاش شوق باین رنگ بر صفحه تصویر کرد
بتحریک دل سال اتمام آن قلم نغمهٔ چند تصویر کرد

In the conclusion Kirpâ Râm adds a note in which he says that at the end of the copy, written by the author himself, appeared the following valuable note in the author's own handwriting —

عاجزترین مخلوقات کرپا رام که ای کاش من میمردم و این روز سیاه نمی دیدم می نویسد که این سطری چند که هرگاه بندگان عالی سرکباشی تمام این نسخه را بخط خود تمام ساخته بودند اتمام آن این عبارت را قلمی نموده بودند *

سپاس بیقیاس مرخدای عز و جل را که این نسخه که نامش هنگامهٔ عشق است و تالیف فقیر اندد رام مخلص امروز که بیست و ششم جمادی الثانی و سه شنبه سنه یکهزار و یکصد و پنجاه و پنج هجری و سال بیست و پنجم جلوس محمد شاه بادشاه غازی است چهار گهری روز باقیمانده در دارالخلافه شاهجهان اباد بانجام رسید و بیر بعد مقابله با اجزای اصل که بطریق مسوده از چندی در جر و گیر افتاده بود صحیح گردید با وجود بیدماغی و دلگرفتگی که برنگ غنچه تصویر حلقهٔ من است در این مرتبه بخون جگر خوردن بجهتی سعی نمی گمارم یادگاری است که برای یاران رنگین تر از بهاران بر صفحهٔ روزگار میگذارم بتخصیص نور چشمان سعادتمند راو کرپا رام و رای متحسنگه که الهی از عمر و دولت بر خورند هرگاه بسیر این نیرنگکدهٔ محمت چشم عبرتی خواهند کشود بسیار یاد ازین سهو القلم نقشبندان کارخانهٔ قضا و قدر خواهند نمود ...... الخ •

VI

Foll 203ᵇ–283ᵃ کار نامۂ عسق Kârnâmah i ʿIshq The love-story of prince Gauhar of China and princess Mamlukat, beginning ·

گل گل شگفتگی چمن بیان و طراوت گلبرگ زبان الخ •

The story is preceded by a *preface* in which the author mentions the incidents which led to the present composition, and which are similar to those mentioned in the beginning of the preceding story The date of composition, given at the beginning, is A H 1144 = A D 1731, and is also expressed by the following chronogram at the end —

چه شور انگیز رنگین قصه بوده •

A very neat and correct copy, written in good Taʿliq
Not dated, 19th century

No. 883.

foll 154, lines 17, size 9 × 5¾; 7¼ × 3½

دستور الانشا

DASTÛR-UL INSHÂ.

A collection of letters compiled for the author's patron, Fidâ'î Khân, known as Sayyid Gulâm Husayn Khân, son of Nawwâb A'ẓam Khân

Author — Yâr Muhammad Qalandar یار محمد قلندر.

Beginning —

دعای آفرینندهٔ نور در چشم و روح در جسم که مردم دیدهٔ والا نظر در محراب الخ

The author, who designates himself as Yâr Muhammad Qalandar, see fol 137ª, tells us in the preface that the letters which he had written as a servant of Fida'i Khân, as well as those which he had addressed to his friends, were lying in a scattered form He, therefore, at the request of his patron, collected all those letters and edited them in the present form, adding some rules and regulations on the art of letter-writing.

The headings of all the letters are omitted and spaces for them have been left blank throughout The letters relate chiefly to the affairs of Bengal under the Nizâms 'Alî Wardi Khân and Sirâj-ud-Daulah (A H 1151-1170 = A D 1738—1756) See Rieu iii p 1031ª Printed in Calcutta, A H. 1240

Written in ordinary Ta'lîq

Dated 1215 Bengali year

No. 884.

foll 72 lines 16, size 10 × 6⅛, 7¼ × 4¾

رياض المنشآت

RIYÂḌ-UL-MUNSHA'ÂT.

A collection of letters written in the name of Nawwâb 'Alî Ibrâhîm Khân, the author of the well-known works, Khulâsat-ul-Kalâm (see Nos 704-706), Gulzâr-i Ibrâhîm (see No 707) and Suhuf-i Ibrâhîm (see No 708), to the Governor-General, Warren Hastings, Prince Jahândâr Shâh, leading Amîrs, Râjahs, chiefs,

relatives, friends and other contemporaries The latter portion of the work contains letters written in the name of the compiler's father to friends, relatives, nobles, etc

Beginning with the compiler's preface —

حمد بیحد و احصا و ثنای لا تعد ولا تحصی خالقی را سزاست که درات مکونات را بنور قدرت کامله و حکمت بالغه از حجلهٔ عدم بمنصهٔ وجود رسانید الخ

The compiler, Muhammad 'Alî Tamannâ, son of Khwâjah 'Ubayd Ullah (in the following copy 'Abd Ullah) Tâ'îd 'Azîmâbâdî محمد علی تمنا ابن خواجه عبید الله تائید عظیم آبادی, tells us in his preface that after the death of his father which took place in the middle of Rajab, A H 1206 = A D 1791, he intended to collect all his prose-writings, just in the same way as his poetical compositions were collected and arranged He therefore collected the scattered writings of his father and arranged them in the present form in two *Raudah* He further adds that as the preface to Maulavî Gulâm Yahyâ Khân's Persian translation of the Hidâyah was due to the 'brilliant pen' of that holy personage (his father), he made it the 'Unwán (superscription) of both the *Raudah*

The compiler's introduction is followed by the preface to the Suhuf-i Ibrâhîm of 'Alî Ibrâhîm Khân (see No 708), beginning thus on fol 3ᵃ

صحف ابراهیم طبع سلیم تلفظ بحمد و ندای حضرت باری است الخ

Then follows the preface to the Hidâyah beginning —

حمد و سپاس بیقیاس معبودی را سزاوار است که فتهای بالغ اندیشه در راه طاعتش از طی کردن الخ

[The Arabic Hidayah هدایه by Burhân-ud-Dîn Abul Hasan 'Alî bin Abû Bakr ul-Marginânî (*d* A H. 593 = A D 1197) is a well-known work on Muhammadan law according to the Hanafî school See Loth Arab Cat, p. 54, G Flügel, iii, p 202, J Aumer, Arab. Cat, pp 89–91, Hâj. Khal., vol vi, p. 479, printed at Calcutta, A H 1234 A copy of Gulâm Yahya's Persian translation of the Hidâyah with the present preface, is noticed in Rieu i p 23 For other translations see Ethé, Ind. Office Lib Cat, Nos. 2590–2594]

In this preface Gulâm Yahyâ, highly eulogises the Governor-General, Warren Hastings, and designates him thus

نواب امير الممالک عماد الدولہ گورنر جنرل مستر وارن هستنس بهادر جلادت جنگ *

He then adds that at the request of that illustrious ruler he compiled the translation from the Arabic Hidâyah and other trustworthy works, with the assistance of Mullâ Tâj-ud-Dîn, Mîr Muhammad Husayn and Mullâ Sharî'at Ullah, and entitled it Hidâyah-i Fârsî هدایۂ فارسی The date of completion, A H. 1190 = A D 1776, is expressed by the words هدايۂ فارسي بيرايۂ انجام يافت

An English translation of this Hidâyah-i Fârsî was published by C Hamilton, London, 1791 second edition by S G. Grady, London, 1870

Raudah I.

Letters written in the name of Nawwâb 'Alî Ibrahîm Khân to princes, leading Amîrs, Rajâhs and others —

The arrangement does not follow any methodical order except in so far that letters addressed to the same person are in most instances grouped together

To Mirzâ Jahândâr Shâh, foll 6ª–7ª

To Râjah Prân Nath Pandit, fol 7ª

To Âsaf ud-Daulah Âsaf Jâh Yahyâ Khân Bahâdur, Hizabr Jang, fol 7ª

To the Governor-General Warren Hastings, fol 7ᵇ

To Nawwâb Muhammad Yâr Khân Bahâdur Gâlib Jang, better known as Nawwâb Bahâdur. son of Shuja -ud-Daulah Bahâdur and brother of Âsaf-ud-Daulah Bahâdur, fol 7ᵇ

To Mirzâ Hasan Ridâ Khân Bahâdur Zafar Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahâdur fol 8ª.

To Sarfarâz-ud Daulah Bahâdur, fol *ib*

To Nawwâb Haydar Beg Khan Bahâdur Nusrat Jang, Nâ'ib of Nawwâb Âsaf-ud-Daulah Bahadur, foll 8ᵇ–12ᵇ

To Nawwâb Mukhtâr-ul-Mulk Madâr-ud-Daulah Bahâdur, uncle of Shâh 'Âlam, fol 12ᵇ

To Sayyid Akbar 'Alî Khân Bahâdur Mustaqîm Jang, uncle of prince Jahândâr Shâh, foll 13ª–15ᵇ

To Sayyid Mubârak 'Alî Khân Bahâdur Fîrûz Jang, Nâẓim of Bengal and son of Nawwâb Mîr Muhammad Ja'far Khân, foll. 15ᵇ–16ª.

To Khan Khanân Nawwâb Mîr Muhammad Ridâ Khân, Nâ'ib of Nawwâb Mubârak-ud-Daulah, fol. 16ᵇ

To Sayyid Hasan Alî Khân Bahâdur Bahram Jang, eldest son of Khân Khânân Muzaffar Jang, foll 17a–17b

To Sayyid Muhammad Taqî Khân Bahâdur Dilâwar Jang, youngest son of Khân Khânân Muzaffar Jang, fol 17b

To Asad-ud-Daulah Muhammad Zakî Khân Bahâdur Basâlat Jang, son-in-law of Khân Khânân Bahâdur, fol 18a.

To Nawwâb Sayyid Band-i 'Alî Khân Bahâdur, second son-in-law of Nawwâb Khân Khânân Bahâdur, fol ib

To Nawwâb Khân Zamân Bahâdur Nâdir Jang, better known as Nawwâb Shujâ' Quli Khân, son of Nawwâb Munîr-ud-Daulah, deceased, of Shâh 'Âlam's time, fol ib

To Nawwâb 'Abbâs Quli Khân Nusrat Jang youngest son of Nawwâb Munîr-ud-Daulah Nâdir Jang, fol 19a

To Sultân Dâ'ûd Mirzâ son of Shâh Sulaymân Husaynî of Persia, fol ib

To 'Adud-ud-Daulah Sayyid Muhammad Khân Shîr Jang Kirmânî, fol 19b

To Nawwâb Amîr Khân Ilahâbâdî, son of Khân 'Âlam Nawwâb Baqâ Ullah Khân Ni'mat Ullâhî, foll 20a–20b

To Mukarram-ud-Daulah Sayyid Muhammad Khân Hashmat Jang of Jahângîr Nagar, fol 20b

To Khân Jahân Khân Jasârat Jang, governor of Hughi, fol ib

To Mirzâ Gulâm Husayn Khân Sâbit Jang, fol 21a

To Sayyid Gulâm Husayn Khân, son of Nawwâb Hidâyat 'Alî Khân Asad Jang, of Dihlî, fol ib

To Tafaddul Husayn Khân, vakil of Nawwâb Âsaf ud-Daulah, fol ib

To Hasan Ridâ Khân of Murshidâbâd, grandson of Mahâbat Jang, fol 21b

To Mirzâ Muhammad Kâzim Khân, son-in-law of Hasan Ridâ Khân Murshidabâdî, fol ib

To Mîr Muhammad Sa'îd Khân Tabâ-Tabâ, brother of Nawwâb Mukhtâr-ud-Daulah, fol 22a.

To Khwâjah 'Ayn-ud-Dîn Khân, fol ib

To Mirzâ Muhammad Khalîl Isfahânî, vakil of Du'lfaqar-ud-Daulah Nawwâb Najaf Khân, foll 22b–23a

To Hakîm Shifâ'î Khân, physician to Âsaf-ud-Daulah, fol 23a.

To Hakîm Athar 'Alî Khan 'Azîmâbâdî, fol. 23b.

To Muhammad Husayn Khân 'Azîmâbâdî, son of Zâ'ir Husayn Khân, fol. 24a.

To Barq Andâz Khân, *through* Nawwâb Majd-ud-Daulah, fol. ib.

To Mirzâ 'Atâ Beg Khân Kâbulî of A'zamgarh, fol 24[b]

To Makramat Khân 'Azîmâbâdî, fol 24[b]

To Shâh Gulâm 'Alî Sâhib, fol, *ib*

To Mîr Qamar-ud-Dîn, with the *takhallus* Minnat, of Dihlî, entitled Malik ush-Shu'arâ, fol 25[a]

To Shâh Muhammad Ajmal Ilahâbâdî, with the *takhallus* Ajmal, fol 25[a]

To Mirzâ Muhammad Muhsin Jahângîr Nagarî, fol 25[a]

To Mirzâ Bû 'Alî, Risâlahdâr in the time of Nawwâb 'Âlî Jâh, fol 25[b]

To Mahârâjah Dhirâj Mâdho Râo Sindhiyah, fol. 26[a]

To Mahârânâ Bhîm Singh Bahâdur of Udayapûr, fol 26[a]

To Mahârâjah Ran Bahâdur Shâh Bahâdur Shamshîr (in the following copy, fol 40[a], Shîr Jang), ruler of Nepâl, fol 26[b]

To Mahârâjah Mûdhâjî Bhonslah, ruler of Orissa and Nâgpur, fol 27[b]

To Maharâo Râjah Bishan Singh Bahadur, fol *ib*

To Mahârâjah Swâ'î Rânâ Chatr Singh, fol 28[a]

To Mahârâjah سر بت سنگه (*sic*) Bahadur, Râjah of Bundelkhand, fol 28[b]

To Mahârâjah مہندر بجت سنگه (*sic*) Bahâdur, Râjah of Bhandâwar, fol 29[a]

To Gangâdhar Bâlâjî Dakhni, ruler, of Kâlpî, fol *ib*

To Râjah هلدر ساه (*sic*) Bahâdur Dilâwar Jang, fol 29[b]

To Râjah Siwâjî کتهل راو بہادر (*sic*) Dakhnî, fol 29[b]

To Sadâseo Malhâr Râo Dakhnî, secretary to Mahârâjah Mâdho Rao Sindhiyah, foll 30[b]–34[a]

To Mahârâjah Bahâdur the permanent Nâ'ib to Nawwâb Shujâ' ud-Daulah, fol 34[a]

To Mahârâjah Himmat Bahâdur Gushâin, fol 34[b]

To Mahârajah Sundar Singh, Dîwân of Mubârak-ud-Daulah, the Nâzim of Bengal, fol *ib*

To Amîr-ul-Mulk Imtiyâz-ud-Daulah Mirzâ Râjah Mahârâjah Gobind Râm Bahâdur Sipihdâr Jang who was then staying at Calcutta as an ambassador of Nawwâb Âsaf-ud Daulah, fol *ib*

To Sewâo Pannah Râo Dakhnî, a chief of Mâdho Râo Narâyan Peshwâ Dakhnî, fol 35[a]

To Râjah Chait Singh (of Banâras), who, on declining to obey the orders of the Governor-General Warren Hastings was deposed in A.H. 1196 = A.D. 1781, foll 35[a]–36[a]

To Râjah Muhîp Narâyan Singh, the successor of Râjah Chait Singh, fol 36[a]

To the brother of (in the following copy, fol 56[b], the Râjah) Debî Singh, ruler of Purneah, fol. 36[b]

To Ahliyâ Bâ'î (the wife of Khande Râo, the son of Malbâr Râo Holkâr of Indore), fol ib

To Sarsati Bâ'î, fol 37[b]

To Rânî Gulâb Kunwar, wife of Râjah Balwand Singh, Râjah of Banâras, fol ib

To Râjah Bujhrâj, treasurer of Âsaf-ud-Daulah, fol 38[a]

The concluding portion of this *Raudah* contains letters addressed to some European Officials, friends, relatives, etc none of whom is mentioned by name

Raudah II.

Letters written by the compiler's father to leading Amîrs, friends and relatives '—

To Mubârak-ud-Daulah Sayyid Mubârak 'Ali Khân Fîrûz Jang, fol 43[b]

To Khân Khânân Mîr Muhammad Ridâ Khân Muzaffar Jang foll 43[a]--45[a]

To Mahârâjah Nand Kumâr Râi, Nâ'ib of Mir Muhammad Ja'far Khan, whose son Najm-ud-Daulah was the Sûbahdâr of Bengal, fol 45[a]

To Nawwab Ali Ibrâhim Khân Nasir Jang, foll 45[a]–52[a].

To Mahârâjah Sundar Bhâo, fol 52[a].

To Khânjahân Khân Jasârat Jang, in charge of the Huglî Fort, fol 52[b]

To 'Abbâs 'Alî Khân with the *takhallus* Maftûn, son of Nawwab Ihtiram-ud-Daulah and brother of Mîr Muhammad Ja'far Khân, fol ib

To Ridâ Quli Khân Kirmânî, fol ib

To Karam 'Alî Khân Murshidâbâdî, a descendant of Nawwâb Mahâbat Jang, fol 53[a] Karam 'Alî Khân is the author of a detailed history of Bengal from Nawwab 'Alî Wardî Khân Mahâbat Jang, to A H 1186 = A D 1772, see No 699]

To I'tibâr 'Alî, Nâzir of Munnî Begam, wife of Nawwâb Mîr Muhammad Ja'far, fol 53[b]

To Hâjî Sa'âdatmand Khân, Nâzir of Nawwâb Mubârak-ud-Daulah, fol ib

To Shaykh Khayr Ullah Sarhindî, fol 54[a]

To Hajî Ahmad 'Alî, with the *takhallus* Qiyâmat of 'Azîmâbâd, fol 54[b]

To Khâdim Husayn Khân 'Azîmâbâdî, fol ib

To Hakîm Sayyid Shâh Muhammad Fasîh 'Azîmâbâdî, fol 55a

To Shâh Muhammad Ajmal Ilahâbâdî, *Sajjâdah Nashin* of Shâh Afdal Ilahâbâdî fol 55a

To Tafaddul Husayn Khân, who, as an ambassador of Âsaf-ud Daulah, was then in Calcutta, fol 55b

To Mîr 'Abd-ur Rahîm Khân, Munshî of Munnî Begam, fol ib

To Mirza 'Askarî 'Azîmâbâdî, fol 56a

To Shaykh Qudrat Ullah 'Azîmâbâdî, an influential merchant, fol 56b

To Sayyid Afdal 'Alî Khân, son of Sayyid Fadl 'Alî Khân, son of Nawwâb 'Alî Rustam Khân, fol ib

To 'Abd-ur-Rashîd Khân 'Azîmâbâdî, foll 57a.

To Hâjî Raushan 'Alî Murshidâbâdî, fol ib

To Mîr Qamar-ud Dîn, with the *takhallus* Minnat, of Dihlî, entitled Malik-ush Shu'arâ, pupil of Mîr Shams-ud Dîn Faqîr 'Abbâsî fol 58a

To Shaykh 'Ali Bakhsh, with the *takhallus* Maftûn, of 'Azîmâbâd fol ib

To Khwâjah Amîn ud-Dîn, with the *takhallus* Amîn, of 'Azîmâbad, fol 58b

To Mirzâ Mazhar 'Alî Murshidâbâdî, teacher of Nawwâb Mubârak-ud-Daulah, fol ib

To Hâjî Muhammad Sâhib, brother's son of Khwâjah Muhammad Wâjid, entitled Fakhr-ut Tujjâr, fol ib

To Khwâjah Lutf Ullah, son of the aforesaid Fakhr ut-Tujjâr, fol 59a

In the name of the aforesaid Khwâjah Lutf Ullah to Hâjî Muhammad Sâhib, fol ib

To Khwâjah Afdal Ullah, better known as Khwâjah Afzûn, foll 59b-67a

To Khwâjah Asad 'Alî, son of Khwâjah Afdal Ullah, foll 67a-68a.

To Khwâjah Gulâm Husayn, sister's son of Khwâjah Afdal Ullah foll 68a-68b

To Khwâjah Muhammad Hayât, fol 68b

To Munshî Râi Sarat Singh (in the following copy, fol 112b, Sarb Sukh) 'Azîmâbâdî, fol 69a.

To the son of the aforesaid Râi, fol ib

The remaining portion, foll 69a-73a, contains letters addressed to relatives, friends and other contemporaries, without any name

It is to be noticed that the names of some addressees are followed by the word 'deceased,' meaning that they were dead at the time of the compilation of the work

Written in careless Ta'lîq
Dated 8 Dulhijjah, A H 1251
Scribe شیخ حہمون

No. 885.

foll 118, lines 16, size 9 × 6; 7¼ × 4

The same

Another copy of the Riyâd-ul-Munsha'ât, beginning as above
The preface to the Suhuf-i Ibrâhîm, found in the preceding copy, is wanting here.

Written in a careless Ta'lîq

Dated A H 1271

The seals and notes of Nawwâb Sayyid Vilâyat 'Ali Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

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No 886.

foll 297, lines 21, size 14¼ × 8¾, 10 × 5½

طلسمات خیال

TILISMÂT-I KHAYÂL.

A large collection of letters addressed by the author to the emperor Shâh 'Âlam Wazîrs, Amîrs, distinguished persons and friends, together with models and specimens of various official forms and documents, forms of letters intended for all classes of society, description of feminine charms, riddles etc, edited by the author's son.

Beginning —

سواد دیدۂ معنی و گلگونۂ عارض سخن حمد بہار پیرای گلسن پروریست الخ

We learn from the preface that the editor Nawal Kishore collected all the letters and refined prose-writings of his father Lâlah Kewal Râm and edited them in the present form, A H. 1199 = A.D. 1784, by prefixing a short preface and dividing the work into the following seven sections called *Tilism* —

طلسم اول مشتملبر عرایض و صحایف که بجناب حضرت اعلی خاقانی ظل سبحانی و وزرای نامدار و امرای کامکار و دولتمندان عالیشان دوالمجد و الاحسان در تهنیت و مبارکباد نگاشته فرموده اند *

طلسم دوم مشعر بر نمایق حسن طلب و حسن ارسال و حسن رسید که از جانب بزرگان روزگار و خود بدوستان مرقوم نموده اند *

طلسم سوم مبنی بر مکاتیب صاحب اسالیب شوقیه و سفارش نامجات و دست آویز ملازمت و دریعهٔ ملاقات بزرگان زمان و اعیان دوران و تعریف نامجات است *

طلسم چهارم متضمن بر مکاتبات فصاحت سمات معاملات مالی و ملکی است *

طلسم پنجم محتوی بر بعضی اسناد و القاب است *

طلسم ششم بر مدایح و نعر و سراپای محبوب اشتمال دارد *

طلسم هفتم مشتمل بر بعضی قصاید و منقبت و صفات و عرائات و معمیات است *

Almost all the headings are omitted The tract on feminine charms, entitled مرأت الجمال, and written in imitation of Sâ'ib's tract on the same subject and of the same title, begins thus on fol 259b:—

ای آفتاب روی ترا مختصر آئنه   رخسار همچو ماه ترا اختر آئنه

The seventh *Tilism* on Qasâ'id, riddles, etc begins on fol 294a

Written in ordinary Ta'lîq

Not dated, 19th century

A note in the handwriting of the donor, showing the date of receipt of the MS, 11 Rabî' I A.H 1280 is found on the title-page

No. 887.

foll. 121; lines 15, size 10 × 6½, 7 × 3¾.

حديقة الارشاد

HADÎQAT-UL IRSHÂD.

A work on the art of letter-writing with forms of addresses suitable for all classes of society, and phrases applicable on suitable occasions, etc, etc in prose and verse

Author Muhammad Sâdiq, poetically surnamed Akhtar محمد صادق المتخلص باختر

Beginning —

باسپاس سپاس بدایع نگاری رگ ابر قلم الخ

The author a native of Bengal, wrote this work by the desire of Nawwâb Muhammad Alî Khân Bahâdur Sipihdâr Jang, in A H 1226 = A D 1811 His contemporary biographer, the author of the شمع انجمن p 63 says that Qâdî Muhammad Sâdiq Khân, with the *takhallus* Akhtar belonged to the Qâdî family of Huglî, near Calcutta. He spent a long time at Lucknow under the patronage of Gâzî-ud-Dîn Haydar (A.H 1229–243 = A D 1814–1827) who honoured him with the title of ملک الشعرا He died at Lucknow after the Mutiny. The works written by him are صبح صادق - نور الابصار - معامد حیدریه. اردوی رسیده and دیوان فارسی - عقود الحکم

Written in fair Ta'lîq, most probably by the author himself, as would appear from the colophon

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No. 888.

foll. 85, lines 21, size 9½ × 6 7 × 4

رقعات اولاد حسن بخاري

RUQA'ÂT-I AULÂD HASAN BUKHÂRÎ.

The letters of Sayyid Aulâd Hasan ul-Bukhârî ul-Qannaujî سید اولاد حسن البخاري القنوجي, edited and collected by Fadl-ur-Rahmân فضل الرحمان

Beginning –

حمد جلیل و ثنای جمیل مر آن مدسی بدرت نگار قدرت را که بیک
گردش قلم الخ

In the preface the editor Fadl-ur-Raḥmân says that he collected these letters in A H 1249 = A D. 1833 and divided them into three classes (*Majlis*), as follows :—

fol. 2ᵇ مجلس اول در مکتوبات مطوله
fol 42ᵇ مجلس ثاني در نامجات
fol. 71ᵃ مجلس ثالث در رقعات

Written in ordinary Ta'liq
Not dated, 19th century

No. 889.

foll 130; lines 13, size 10¾ × 6, 7¾ × 4

نوادر المجامع

NAWÂDIR-UL-MAJÂMI'.

A collection of letters and specimens of refined prose-compositions

Author Mahtâb Râi Pandit, with the poetical *nom de plume* Miskîn : مهتاب راى پنڈت المتخلص به مسكين

Beginning —

شکر فسادی طوطی رنگین نال شیرین مقال زبان بدمسازی ثنای عالم دوازیست الخ

The author calls himself a pupil of Pandit Lachhmi Râm The work, divided into four sections, consists of detached prose-pieces, letters written by the author himself to his friends letters written by the author at the request of his friends, official letters, etc

Written in ordinary Ta'liq
Not dated, 19th century

No. 890.

foll 14, lines 10, size 9 × 5¾, 7 × 4¼

A very modern collection of a few short letters, addressed to parents, relatives and friends

Beginning —

قبلة برحق کعبة مطلق دامت ظلال اجلاله - آداب و تسلیم بصد تعظیم الخ

The collection is preceded by some versified مناجات in Persian.
Written in careless Ta'lîq
Not dated. 19th century.
The copy is in a damaged condition

PROVERBS, RIDDLES AND LOGOGRIPHS.

No. 891.

foll 42, lines 13, size 7¾ × 4¾, 5¼ × 2½.

انیس العشاق

ANÎS-UL 'USHSHÂQ.

A slightly defective copy of an explanation of the poetical *metaphors and similes applied to female beauty, with numerous* quotations and examples from classical poets

Author Hasan bin Muhammad, entitled ash-Sharaf, generally called ar-Râmî

حسن بن محمد الملقب با الشرف المشهور باالرامی *

The MS is defective at the beginning, and opens abruptly thus —

..... دست تصرف داد و صحیفهٔ این یک را برموز کتب
آسمانی موشح گردانید و تحف تحیات بروضهٔ معدس آن سیدی که لوای
رسالت بحکم انا افصح از فرش بر عرش کشند *

From the extant portion of the preface it would appear that the author wrote this work on the occasion of a visit to the sacred tomb of Nasîr-ud-Dîn Tûsî, during the reign of Sultân Uways of the Îlkhânî dynasty (who reigned A H 757–776 = A.D 1356–1375)

The date A H. 826 = A D 1422, assigned by Hâj Khâl vol. i. p 487, to the composition of the work seems to be erroneous Hâj Khal., vol. iii p 21 assigns a still later date, viz A H 878 = A D 1473, to another work of Râmî, also dedicated to Sultân Uways, namely, a commentary on Rashîd ud-Dîn Watwât's حدائق السحر, comp Ethé, Bodl Lib Catalogue, No 1340, Rieu Supplement, p 268[b], No V, W Pertsch, Berlin Catalogue p 85, No 1, Rosen, Persian MSS, p 284 No 4

The work is divided into nineteen chapters, treating severally of the various parts from head to foot, as follows —

1 در صفت مو, hair, fol 4[a]
2. در صفت جبین, forehead, fol 7[b].
3 در صفت ابرو, eyebrow, fol 8[a]
4 در صفت چشم, eye, fol. 10[b]
5 در صفت مژه, eyelash fol 13[a]
6 در صفت رو, face, fol 13[b]
7 در صفت خط, down, fol 15[b]
8 در صفت خال, mole, fol 18[b]
9 در صفت لب, lip, fol 20[b]
10 There is a lacuna after fol 22[b] and the earlier portion of the chapter on "teeth," در صفت دندان, is missing
11 در صفت دهان, mouth, fol 24[a]
12 در صفت زنخدان, chin, fol 25[b]
13 در صفت گردن, neck, fol. 27[a]
14 در صفت بر, breast, fol 27[b]
15 در صفت ساعد, fore-arm, fol 28[b]
16 در صفت انگشت, finger, fol 29[b]
17 در صفت قد, figure, fol 30[b]
18 در صفت میان, waist fol 33[a]
19 در صفت ساق (wrongly written here قد instead of ساق), leg, fol. 34[a]

For other copies see G Flugel i, p 414, Rieu ii p 814, Ethe, Bodl Lib. Cat No 1339 Ethé, Ind Office Lib. Cat No 2035, Rieu, Supplement, p 268, W Pertsch Berlin Cat 85, 2, E G Browne, Camb Univ Lib Cat p 273 Lithographed with the خواص الحیوان of Muhammad Taqî Tabrîzi, Persia, A H 1279–1283 Translated and annotated by Cl Huart Anis el'ochchâq, Traité des termes figurés relatifs à la beauté, par Cherefeddîn Râmî, in "Bibliothèque de l'école des hautes études", fasc 25, Paris, 1875

Written in fair Nasta'lîq.

Not dated; 19th century

No. 892.

foll 86, lines 11-14, size 11½ × 7¾, 7¾ × 4¼

شبستان نکات و گلستان لغات

SHABISTÂN-I NUKÂT WA GULISTÂN-I LUGÂT.

A curious work containing a collection of conceits in the form of puns, in prose and verse

Author Fattâhî فتاحی

Fattâhî, whose original name was Muhammad Yahyâ Sîbak محمد یحیی سیبک, also adopted the *takhallus* Tuffâhî تفاحی, Khumârî خماری and Asrârî اسراری He was a native of Nîshâpûr, and flourished in the reign of Shâh Rukh (A H 807-850 = A D 1404-1446). He died in A H 852 = A D 1448 See Habîb-us-Siyar, vol iii, Juz 3 p 148, and Taqî Kâshî, Oude Cat. p 19 Another of his works حسن و دل Husn wa Dil, i e 'Beauty and Heart', an allegory in rhymed prose (see Ethé, Bodl Lib Cat No 1343), has been translated into English by W Price, Husn oo dil a pleasing allegory, etc Worcester, London, 1828 (see also R Dvorák's edition and translation in 'Sitzungsberichte der Wiener Akademie,' vol 118, No IV, Vienna 1889, and H Ethé Neupersisch Litteratur in 'Grundriss der iranischen Philologie,' vol ii, p 334, 1896-1897).

The present work, also styled شبستان خیال or شبستان نکات, is noticed in Rieu ii, p 741, G Flugel, vol i, p 587, Ethe, Bodl Lib. Cat. No 1344, Ethe, Ind Office Lib Cat Nos 2037-2039; W. Pertsch Berlin Cat p 986, Fleischer, Cat Lips. p 399, A. F Mehren, p 31, Weiner, Jahrbucher, vol 64, Anzeigeblatt, p 18.

The present copy lacks one or two folios at the beginning, and opens abruptly thus —

.... از رزحات روح دعوت صلی الله علیه و سلم بوئی بدرون دل

از پا فتاده رسید و قبول طرح این نسخه درایت روایت رو نمود اسم ‧

The work is divided into eight *Bâb*, each subdivided into several *Fasl*, as follows.—

Bâb I, on fol 2ᵇ, in five *Fasl* — الباب الاول فی الایمان و الاسلام

Bâb II, on fol 13ᵃ in three *Fasl* — الباب الثانی فی ذکر الملوک و اعوانهم

Bâb III, on fol 19ᵃ in four *Fasl*. — الباب الثالث فی العلم

Bâb IV, on fol 26ª in three *Fasl* الباب الرابع في ذكر الزهاد و العباد
Bâb V, on fol 29ᵇ in five *Fasl* الباب الخامس في طباق و الاختلاف
Bâb VI, on fol 40ᵇ in four *Fasl* الباب السادس في الكسب و العروة
Bâb VII, on fol 49ᵇ in ten *Fasl* الباب السابع في المستلذات و المشهيات
Bâb VIII on fol 71ª in four *Fasl* الباب الثامن الفوائد المتفرقة

The first chapter of the Shabistân-i Nukât has been edited with Turkish commentary German translation, and notes by H Ethe Leipzig 1868 A commentary on the entire work, composed by Hâjî Muhammad Bahrâm ibn Akhwund Mullâzâdah, known as Mullâzâdah-i Mullâ Giyâs ud-Dîn حاجي محمد بهرام ابن اخوند ملا زاده المشتهر به ملا زاده ملا غياث الدين, and dedicated to Abul Muzaffar Sayyid 'Abd-ul-Azîz Bahadur Khân, is noticed in Ethé Ind Office Lib Cat No 2010 The present copy is full of marginal and interlinear glosses some of which are said to be by the aforesaid Hâjî Muhammad Bahrâm (deceased) حاجي محمد بهرام عليه الرحمة والغفران (see fol 79ᵇ)

The text is followed by a commentary on the Arabic verses in the work, foll 80ª–86ª, beginning thus —

لو هدم الصادق سد السداد ...... الخ سداد بفتح سين مهمله راستي
است هدم ويران كردن است سد استحكام دادن چيزيست الخ

Written in fair Ta'lîq by سبحان احمد The colophon of the text is dated Banâras, 12 Shawwâl A.H. 1241, and that of the commentary also Banâras 1 Ramadân, A H. 1241

No. 893.

foll 89, lines 14, size 9 × 5; 6 × 3

تحفهٔ سلطاني
TUHFAH-I SULTÂNÎ.

A collection of Persian and Turkish proverbs

Author Muhammad Ibrâhîm bin Zayn-ul 'Abidîn Nasîrî محمد ابراهيم بن زين العابدين نصيري

Beginning —

حمد بيمثال و سپاس بيهمال مالك الملك ذوالجلال را سزاست الخ

In a wordy preface the author tells us that he wrote this work for Sultân Husayn, whose name is introduced thus after a series of honorific titles occupying four pages:

شمع شمس طاق و ماه دہ حرگاه شاه سلطان حسین ظل الله

The proverbs, arranged in alphabetical order, are alternatively in Turkish and Persian. The Turkish proverbs, arranged under the letter الف are followed by the collection of Persian proverbs under the same letter.

Shâh Sultân Husayn was most probably identical with the celebrated Abul Gâzî Sultân Husayn Bâiqarâ (A H 873-911 = A D 1468-1505), the well-known royal scholar and patron of learning.

Written in fair Nasta'lîq, with an illuminated head-piece.

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat Alî Khân and Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No 894.

foll 68, lines 13, size 8½ × 5¼, 6¼ × 2¾

رسالهٔ معما

RISÂLAH-I MU'AMMÂ.

The well-known treatise on riddles and logographs.

Author Husayn bin Muhammad ul-Hasanî حسین بن محمد الحسنی

Beginning:—

نام آنکه از تالیف و ترکیب   معمای جهان را داده ترتیب

.... اما بعد معروض آنکه فقیر حقیر حسین بن محمد الحسنی را چند معمی بود الخ •

The author, who in the colophon to the present MS is called میر حسن المشتهر بالشعمی, was a native of Nîshâpûr and lived in the court of Sultân Husayn Mirzâ. He wrote the present work at the request of Mîr 'Alî Shîr, and died A H 904 = A D 1498. The author is better know as امیر حسن معمائی نشاپوری. See Rosen, p 123. See also Habîb-us-Siyar, vol iii Juz 3 p 340, Comp also Hâj Khal vol v, p 638, Rieu ii, p 650, W. Pertsch, p 117; Ethé Bodl. Lib. Catalogue, No 1353-1356, Garcin de Tassy, Journal

Asiatique 1847, vol x, p 357 A commentary on the work by the author's pupil Ṣâdiq Ruknî is noticed under No 213, and Ethé, Bodl. Lib. Catalogue, No 1356 A Turkish commentary by Surûrî is mentioned in Rieu *loc cit.*

Some folios after the first are missing

Written in Nîm-Shikast with marginal notes throughout

Dated 12 Muharram, A H 1096

Scribe علام محمد بن عبد الوهاب الصديقي الدهلوي.

The seals of Nawwâb Sayyid Vilâyat 'Ali Khân and Khwurshîd Nawwâb of Patna are found in several places

No. 895.

foll 81, lines 15; size 10¼ × 5¾; 6½ × 2¼

The same

Another copy of Husayn bin Muhammad's treatise on riddles and logographs, beginning as above

The original treatise is preceded by Mu'ammâs on the ninety nine names of God, and begins thus —

الله --- نیست حد جامه از نام الله دم زدن باید زبان دارد نگاه

The copy is full of marginal notes

Written in a careless Indian Ta'lîq

Not dated 19th century

No. 896.

foll 60 lines 15, size 7½ × 4¾ 5¼ × 3

The same.

A very much damaged and defective copy of Husayn's riddles, beginning as usual

The first six folios are written in fair Nasta'lîq and the remaining in ugly Ta'lîq

Copious marginal notes throughout the copy

Not dated, 19th century

Scribe شاه عبد الله.

No 897.

foll 102, lines 17, size 6 × 3¾, 5¼ × 3

حام جم

JÂM-I JAM.

A commentary on Husayn bin Muhammad's treatise on riddles.

Commentator Rûp Kishore Sâqî son of Râi Nawal Kishore روپ کشور ساقي ولد راى نول کشور

Beginning —

اى معماى حکمت در لطف در بر ز وهم بد وصنع و شریف ...

...... اما بعد گدارس مدمايد بنده روپ کسور ساقی واد رای دول

کسور . .... که پیش ازین دعها سال شد ح رسالة هاى کبرى و صغرى

الخ •

In the preface the commentator, a Hindû Kâyath of Akbarâbâd, says that four years before writing the present work, he wrote a commentary on the رسالة کبری and رسالة صغرى of 'Abd-ur-Rahmân Jâmi He then mentions several works on riddles as his sources, particularly the commentary by Muhammad bin 'Alî النوبداكي He adds further that he wrote this commentary at Nawwâb Ganj, in Bareilly of which place he was the *Tahsildâr*, for his son Kanhavyâ Lâl The date of completion of the work given at the end, is A H 1249 = A D 1833

The commentary itself begins thus —

بدانکه از تالیف و ترکیب .... در حمد و نعت که دانتحة کلام

است الفاظ معمى و تاليف و ترکیب و تسمیه . تبدیل و تکمیل و تخصیص

و تنصیص و اسقاط که از اعمال معماى است الخ •

The text is indicated by the letter م and the commentary, by ح

An alphabetical index of the names on which the Mu'ammâs are written is given at the beginning of the copy

Written in fair Nasta'liq

Dated Lucknow, 14 Jumâdâ I, A H 1263

Scribe هيرا لال كول

No. 898.

foll 36, lines 15, size 7 × 4¼, 4¾ × 2½

شرح معما

SHARḤ-I MU'AMMÂ.

A commentary on the معمای متوسط of Jâmî (see No 180 xii)

Beginning —

الوف حمد و ستایش حکیم کارسازی را که ذات با جلالش از سمت

تسمیه و تعادل مجرد و مبراست •

The commentator does not reveal his name, but from the words قدس سره added after the name of Jâmî, it is evident that it was written after Jâmî's death which took place in A H 898 = A D 1492 The work is dedicated to 'Abd Ullah Bahâdur Khân ابو الغازی عبد الله بهادر خان

Written in learned Nasta'lîq with a small illuminated head-piece

Dated Jumâdâ I, A H. 998

No 899.

foll 184, lines 19 size 10¾ × 5½, 8 + 4,

جامع التمثیل

JÂMI'-UT TAMSÎL.

A collection of Persian proverbs with short explanations and anecdotes illustrating the origin and application of proverbs

Author Muhammad 'Ali Jabalrûdi محمد علی جبل رودی

Beginning —

سپاس بیحد و ستایش بعد بی مدلی را سزد که پایمای دلکشای

الخ •

We learn from the preface that the author came to Haydarâbâd in A H 1054 = A D 1644, in the time of Sultán 'Abd Ullah Qutub Shâh, and was admitted to the literary assemblies held by the Wazîr Shaykh Muhammad ul-Khâtûn, in one of which the collection of Turkish proverbs made by order of Shâh 'Abbâs was highly spoken

of This incident induced the Wazir to wish to have a collection of Persian proverbs, and he asked the author to compile one Hence the present work

The proverbs are alphabetically arranged and each letter forms a *Fasl*

A copy of the work is noticed in Rieu ii, p 773. A very similar work of this author, entitled عجائب الامثال, but with a different preface, is noticed in the Catalogue of the Bûhâr Lib vol i, p 211 Lithographed in Teheran, A H 1285 and 1302. See Mélanges Asiatiques vol v, p 522

A collection of Persian and Hindûstânî Proverbs, with English equivalents, has been published by Thomas Roebuck Calcutta, 1824

Written in ordinary Nasta'liq

Not dated, 18th century

No. 900.

foll 255 lines 11, size 12 × 7, $7\frac{3}{4}$ × 4.

The same

Another copy of Muhammad Ali Jabalrûdi's Jâmi' ut Tamsîl beginning as usual

Written in Nasta'liq

Dated Teheran A H 1241

Scribe محمد هادی.

No 901.

foll 51 lines 13 size 8 × 5, 6 × 3

مجمع الامثال
MAJMA'-UL AMSÂL.

An extract from Muhammad 'Ali Jabalrûdi's Jâmi' ut Tamsîl beginning as usual

سپاس بيحد و ستايش بيعد الخ •

The anecdotes explanations, illustrations etc, found in the original work are omitted throughout, and the preface is immediately followed by a bare list of the proverbs arranged, like the original in alphabetical order

Written in fair Ta'liq

Not dated, 19th century

No. 902.

foll. 262, lines 16, size 9¾ × 6½, 7 × 4

صفت کائنات

ṢIFAT I KÂ'INÂT.

A collection of choice examples consisting of rhetorical descriptions and figurative speeches, arranged according to the objects described

Author Siyâl Kûti Mal, poetically surnamed Warastah, سیالکوتی مل المتخلص به وارسته.

Beginning —

حمد سخن آفرینی که دلهای عاف ناطقان را روضة الصفا گردانیده الخ •

The work itself begins thus with a rhetorical description of بسم الله on fol 3ᵇ —

بسمله رنگین کلامی تعریف بسم الهی است که حسن آغاز امور و آغاز حسن الخ •

The author, who does not give his name has already been mentioned in connection with his work مصطلحات الشعرا (see Nos 812-813) The title of the work and author's name are thus endorsed on the title-page صفت کائنات سیالکوتی مل وارسته

The date of composition of the work, given in the preface, is A H 1171 = A D 1757

Comp Rieu ii p 1006 and 1024 where the work is called صفات کائنات which seems to be a more appropriate title Edited with marginal notes by Dînadayâl and Dhanpat Râi, Lucknow, 1878

Written in ordinary Nasta'lîq.

Dated 5 Jumâdâ II, A H. 1235

Scribe اسری پرشاد

No. 903.

foll. 294 lines 14, size 9 × 5½, 7 × 3½

The same

Another copy of Wârastah's Ṣifat-i Kâ'inât, beginning as above There is a lacuna after fol 9ᵃ, and the last four lines on fol 8ᵇ

and the first nine lines on fol 9ª of the preceding copy are wanting here

Written in fair Ta lîq

Dated A H 1200

Scribe عوتي لعل

A seal, bearing the inscription اسد الله الغالب, and dated A H 1274, is found at the beginning and end of the copy. The above-named personage is most probably identical with the celebrated Indian poet Mirza Asad Ullah Khân Gâlib, who died in A H 1285 = A D 1859 (see No 441)

No. 904.

foll 47, lines 12 size 7¼ × 6, 5¼ × 3½

رسالهٔ معما

RISÂLAH-I MU'AMMÂ.

A treatise on riddles and logogriphs

Author Nâsir 'Alî ul-Husaynî ul Asgari ناصر علی الحسینی الاصغری

Beginning —

حمد مقدم خداوندی را که علم اسما بآدم تعلیم نمود الخ •

The author wrote this treatise at the request of one غلام امام Gulâm Imâm.

It would appear from the preface that the circumstances which led to the composition of this treatise were that one Gulâm Imâm غلام امام, whose name is expressed by a logogriph fol 2ª sent a riddle to the author which he received through his friend Shaykh Muhammad Hasan. The author then wrote this treatise as a sort of commentary on the said riddle The logogriph referred to above is the following verse —

بلبل ما را هوای گلشن است گفته ام سه بار نامش روشن است

It is worked out on the margin thus —

از بلبل هزار خواسته شده ترادفاً و از هزار حرف ع و لفظ گلشن که چهار حرف دارد به مناسبت چار عنصر بترتیب طبعی هوایش حرف دوم باشد که ل باشد و چون لفظ ام سه نوبت بگویند مجموع غلام امام محصول آید •

In the colophon, dated Kânpûr, Dulhijjah, A H 1268, the scribe Wâriṣ 'Alî Sayfî وارث علي سيفى, mentions the author in the present tense The colophon, fol 32ª, is followed by an appendix, supplied by the scribe, in praise of the work, and contains some riddles and logogriphs It begins thus —

بعادان عذر سخندادى و بعادان كنور معانى بنكو دانند كه حل

و عقد بعر و معما ها امريست الخ

Written in fair Nasta'liq with occasional marginal notes The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

SCIENCES.

ENCYCLOPAEDIAS.

No. 905.

foll 183 lines 13, size 8½ × 5, 5½ × 3

دانش نامهٔ جهان

DÂNISH NÂMAH-I JAHÂN.

A work on physical science

Author Giyâṣ-ud-Dîn 'Alî 'Imran bin 'Alî Mîrân ul-Husavnî ul Isfahânî عیاث الدین علی عمران بن علی میران الحسینی الاصفهانی (who flourished in the seventh or eighth century of the Hijrah)

Beginning —

سزاوار ستایش و سپاس مبدعی است که باقتضای ذاتی

The work is divided in ten *Fasl*, twenty *Asl*, four *Natâ'ij* and a *Khatimah*, treating of natural philosophy meteorology, as vapours, rain, winds, thunder, shooting stars etc, mineralogy botany, physiology psychology and anatomy

For other copies see Rieu ii p 439, W Pertsch, Berlin Catalogue p 372 Ethe, Bodl Lib Catalogue No 1456 Ethé, Ind Office Lib Catalogue, Nos. 2173–2174

Written in ordinary Ta'liq

Not dated, 19th century

The folios have been placed in new margins

No. 906.

foll 384, lines 35, size 15¼ × 8¾ 11 × 5½

دُرَّة التاج لِغُرَّة الدُّبَاج

DURRAT-UT-TÂJ LI-ĠURRAT UD-DUBÂJ

A good and well written copy of a vast encyclopaedia of philosophical sciences

Author Qutb-ud-Dîn Mahmûd bin Mas'ûd bin Muslih ush-Shîrâzî قطب الدين محمود بن مسعود بن مصلح السرازی.

Beginning --

اگرچه بر ضمیر ارباب کمالست و خاطر اصحاب فراست پوشیده نیست که نعت جلال بر تو نیست و وصف کمال الوهیت و شکر مواهب نعم بی نهایت الخ

Qutb-ud-Dîn Shirâzi the most eminent disciple of Khwâjah Nasîr-ud-Dîn Tûsi (A H 672 = A D 1274), and according to Taqî Auhadî fol 583ᵃ, the sister's son of Shaykh Sa'dî, was born in Shîrâz A H 634 = A D 1236 Besides the present work he wrote several others mostly in Arabic on philosophy, medicine and astronomy, see Brock ii, 1 212 He died on Sunday, 17 Ramadân, A H 710 = A D 1310

Regarding the word "Dubâj" in the above title Dr Rieu p 434, informs us that Amîrah Dubâj was the hereditary title of the Ishâqâwand or Ishâqîyah princes of the Bayah Pas, or Western Gîlân, whose capital was Fûman, and for one of whom the Durrat-ut Tâj was composed According to the preface in our copy, Dubâj, for whom the author wrote the work was the son of Fîl Shâh bin Rustam Shâh His name is introduced thus fol 2ᵃ -

شهریار معظم سلطان عدل و دیلم حمسند عهد اسکندر وقت شمس الدنیاء والدین مظهر الملوک والسلاطین قامع الکفر و المشرکین قاهر الخوارج و المتمردین محیی العدل فی العالمین مظهر الحق بالبراهین المخصوص بعنایت رب العالمین دباج بن السلطان السعید حسام اللولوء الدین فیلشاه بن الملک المعظم سیف الدین رستم بن دباج *

For the genealogy of Dubâj, the author refers to histories of the kings of Mâzandarân and traces it from Âdam thus

دباج بن فیلشاه بن رستم بن دوباج بن حیلو بن شرف الدوله بن
سلطانشاه بن دوباج بن ادکن بن حندحون بن فنا حسرو بن ابی نصر بن فیاحسرو
بن ابی شجاع بن ادکی بن فنا حسرو بن ادکن بن دوداج بن حمشی بن
حالو بن سرسان بن اسحق بن سلم بن فاوس بن نوزج بن حسس بن شهر
یران فیروز بن بلاس بن نرسی بن هرمز بن اردشیر بن فیروز بن نرسی بن
کردرد بن دنحن بن بلاس بن بهرام بن ساپور بن اشک بن اشک
بن دارا بن بهمن بن اسفندیار بن کشتاسب بن لهراسب بن کستین بن
کیقباد بن کیومرث بن کی کسانسب بن حاشر بن عوص بن حم بن جمشید بن
کاؤوس بن معصب بن موال بن هوشنگ بن سدامک بن کدمرث بن
اعلم بن لاوذ بن ارم بن سام بن نوح بن برهم بن ملک بن متوشلح بن
اخنوخ و هو ادریس النبی علیه السلام بن یارد بن مهلائیل بن قینان بن
انوس بن شیث بن ادم علی نبینا و علیه السلام *

The author tells us in the preface that the name and fame of the aforesaid king and of his justice and benevolence were constantly brought to his ears by travellers and others, until the Wazîr of Gîlân, Muhammad bin Jamâl-ud Din Muhammad bin حیرک (sic)

صاحب معظم مفخر الوزرا فی العالم دستور گیلان مشهور ایران ......
شمس الدولة و الدین جمال الاسلام و المسلمین محمد بن صاحب السعید
جمال الدین محمد بن حیرک —

took charge of his office and made a public announcement of the king's noble deeds and liberalities

The work is divided into a *Fâtihah* (introduction), five *Jumlah* (books) and a *Khâtimah* (conclusion), which are enumerated with all their numerous subdivisions in the beginning of the copy, occupying the first three folios The main divisions are the following :—

Fâtihah, on science in general and its branches, in three *Fasl* :—

(1) on fol 3^b در بیان فضیلت علم و تعلیم

(2) on fol 7^b در حقیقت علم و آنکه تصور علم بدیهی است یا مکتسب

(3) on fol 8^b در تقسیم علوم و آنچه بدان تعلق دارد

Jumlah I On Logic (منطق) in seven *Maqâlah* :—

(1) on fol 19^b آن مشتمل است برسد تعلیم و بیان روس ثمانه بدر در آنست *

(2) on fol 26^a در اکتساب تصورات

(3) on fol 27^a در قضایا

(4) on fol 33^a در لوازم قضایا عند الانفراد

(5) on fol 36^b در حجت

(6) on fol 39^b در توابع اقیسه و لواحق آن

(7) on fol 40^b در صناعات پنجگانه که برهان و جدل و خطابت و شعر و مغالطه است *

Jumlah II On Philosophy proper (فلسفهٔ اولی), in two *Fann* —

(1) on fol 44^a در امور عامهٔ جملهٔ مفهومات را

(2) on fol 52^a در اقسام اعراض وجودی و اعتباری

Jumlah III On Physics (علم اسفل که علم طبیعی است), in two *Fann* —

(1) on fol 62^b در اجسام طبیعی و مقومات و احکام آن

(2) on fol 72^a در نفوس و صفات و آثار آن

Jumlah IV On Mathematics (علم اوسط که علم ریاضی است) in four *Fann* —

(1) On fol 82^b در اسطقسات که عبارت است از کتاب اقلیدس

(2) on fol 135^a در تلخیص مجسطی بطلمیوس

(3) on fol 173^b در ارثماطیقی یعنی خواص اعداد

(4) on fol 181^b در علم موسیقی یعنی علم الحان

Jumlah V On Metaphysics (علم اعلی که علم الهی است), in two *Fann* —

(1) on fol 215^b در عقل و آثار آن در عالم جسمانی و روحانی

(2) on fol 222^a در واجب الوجود و وحدانیت او و نعوت جلال او و کیفیت فعل و عنایت او *

Khatimah, in four *Qutub* —

(1) on fol 234^b The fundamental principles of faith (در اصول دین)

(2) on fol. 294b The secondary points (انچه بفروع دين تعلق دارد).

(3) on fol 331b Ethics and politics در حكمت عملي كه منحصراست در تهذيب اخلاق و سياست منزلي و مدني

(4) on fol 367b Rules of religious life, Sûfism, etc در بيان انچه طالب راه حق را دانستن آن در بايست شود در سلوک راه حق

The contents of the work are fully given in Jahrbücher, vol 88, Anzeigeblatt, pp 17-21 See also Rieu, ii, p 434, G Flugel, vol i, p 35, Eth', Ind Office Lib Cat. 2219, W. Pertsch Berlin Cat. p 340, Hâj Khal vol iii, p. 201, Melanges Asiatiques vol ii, p. 57

Written in small learned Nasta liq

Dated Haydarâbâd, Golconda, Rabî I A H 1027

Scribe علي بن حسين

The title-page contains a biographical notice of the author Qutb-ud-Dîn Shîrâzi (copied from the Tadkirah of Taqî Auhadî), by the donor's father Maulavi Muhammad Bakhsh Khân dated 25 Dulqa'd, A H 1272

On the same page is a note by Muhammad Ali ul-Husayni, dated, Sûrat, A H 1166

No. 907.

foll 376, lines 20 size 11¾ × 6¼, 7 × 3¾

نفائس الفنون

NAFÂ'IS-UL-FUNÛN.

The well-known encyclopædia of science

Author Muhammad bin Mahmûd ul-Âmuli محمد بن محمود الآملي

Beginning —

حمد و ثنا و شكر بي انتها حضرت پادشاهي را كه افكار اذكيا و اذهان عقلا الخ •

The author, a bigoted Shî'ah, flourished during the reign of the Ilkhânî sovereign Sultân Uljâitû (A.H 703-716 = A D 1304 1316) Besides this work he wrote commentaries upon the Kulliyât of the Qânûn of Ibn-i Sinâ, upon the Kulliyât of the Qânûn of Sharaf-ud-Dîn Îlâkî, and upon the Mukhtasar fil Usûl of Ibn-i Hâjib

We are told in the preface that the author had an eager

fondness for science which he learnt from eminent scholars of his age After eulogising the reigning sovereign, Shaykh Jamâl-ud-Dîn Abû Isḥâq Mahmûd Shâh (A H 742–754 = A D 1341–1353) he dedicates the work to a certain wazîr, who is designated by several honorific titles, and for the insertion of whose name a blank space is left The date of composition given in the work is A H 735 = A D 1335, but the historical portion of the work is brought down to A H 736 = A D 1336. The preface in which the name of Sultân Abû Isḥâq is mentioned, must therefore, have been written after the composition

The work consists of two parts, called *Qism*, the first of which deals with modern or Muslim sciences, and the second, with those of the ancients Each *Qism* is subdivided into several sections, called *Maqâlah*

The present MS ends in the middle of the fifth *Bâb* of first *Qism* treating of the history of the kings from the time of the Abbasides down to the author's time The concluding words are

این مصنف کتب قریب سی سال باشد فرمود برا معلوم نیست

اکنون قریب چهل سال است .....

The full title of the work, given in the preface is نفائس الفنون فی عرائس العیون

Detailed descriptions of the work are given in G Flügel, i pp 38–42, Rieu, ii, p 435, Ethé, Bodl Lib Catalogue, No 1483 and Ethé, India Office Lib Catalogue No 2221 See also W Pertsch Berlin Catalogue, p 148, 7, pp. 164–167, and p 352, 9 Wiener Jahrbücher, vol 61, Anzeigeblatt pp 2–10, Mélanges Asiatiques, iii p 734, and v, p. 261, Rehatsek Catalogue raisonné, p 58 No 44; Hâj Khal vol iv p 500 and vi p 364 etc

No. 908.

foll 354 lines and size same as above

Continuation of the preceding copy, beginning with the concluding portion of the fifth *Bâb* of the first *Qism* - -

چهل سال است این ضعیف از جواب در آمد و هرچند تامل نمود •

Both the copies are written in fair Nasta'lîq by the same scribe within coloured borders with an illuminated head-piece and a double-page 'Unwân at the beginning of the first copy

A full table of contents, occupying thirty-two pages, is prefixed to the first copy

Not dated, apparently 17th century

No. 909.

foll 753, lines 19, size 11½ × 7½, 8 × 5

The same

A complete copy of the Nafâ'is-ul-Funûn, comprising both Qism

Beginning as usual —

حمد و ثنا و شکر بی انتها الخ •

A blank space, intended for the insertion of the name of the wazir to whom the work is dedicated, is left blank in the preface in this copy also

The MS., written in ordinary Ta'lîq, is in a damaged condition

A list of the contents is given at the end of the copy

The seal of Nawwâb Sayyid Vilâyat 'Alî Khân of Patna is found at the beginning and end of the copy

Dated Ramadân, A H 1219

No 910.

foll 969, lines 21 size 12 × 7¼, 9 × 4¾

جواهر العلوم همایونی

JAWÂHIR-UL-'ULÛM-I HUMÂYÛNÎ.

A very large and extremely rare encyclopædia of different sciences

Author Muhammad Fâdil bin 'Alî bin Muhammad ul-Miskînî ul-Qâdi us-Samarqandî محمد فاضل بن علي بن محمد المسکینی القاضی السمرقندی

Beginning —

فاضلترین منظومات جواهر علوم و تمامترین مصنفات فاضل و کاملترین منثورات نوادر رسوم و تالیفات مولفان کامل الخ •

The author tells us in the preface that from his early age he devoted himself to the pursuit of knowledge and availed himself of the teachings of eminent scholars of the age After studying the works نفایس الفنون و عرائس العیون (see Nos 907-909), حدائق الانوار (by

Imâm Fakhr-ud-Dîn Râzî, *d* A H. 606=A.D. 1209, see Ḥâj Khal vol. ii, p. 19) and سفینۃ الآثار, he wrote the present work treating of one hundred and twenty sciences · مشتمل بر صد و بست علم He eulogises the reigning sovereign Muhammad Humâyûn Pâdishah to whom he dedicates the work The historical portion is brought down to the re-accession of Humâyûn, A H 962=A D 1554

The work is divided into a *Muqaddimah*, three *Maqâlât* and a *Khâtimah*

Unfortunately, the arrangement of the folios is confusing in several places There are also several lacunae, and spaces for headings are left blank in several places The arrangement of the subjects in the text differs considerably from the order in which they are given in the list at the beginning of the work

Contents of the work as given in the list at the beginning —
Muqaddimah, in three *Qism*, fol 2b —

(1) قسم اول دربیان شرف علوم و فضیلت علما

(2) قسم دوم در بیان تعریف و تقسیم

(3) قسم سیوم در بیان تعداد و ابواب و فهرست این کتاب

Maqâlah I, fol 4b.

Each *Maqâlah* comprises two *Qism*, subdivided into several *Bâb*, each treating of a separate subject

First *Qism* in twenty-two *Bâb* --

(1) باب اول در علم خط

(2) باب دوم در علم انشا

(3) باب سیوم در علم شعر

(4) باب چهارم در علم قافیه

(5) باب پنجم در علم عروض

(6) باب ششم در علم معما و حل معمیات امیرحسین و بیان نعر

(7) باب هفتم در علم بدایع و صنایع شعری و اظهار مضمر

(8) باب هشتم در علم لطائف و مطائبات

(9) باب نهم در امثال و حکایات بر سبیل تشبیه و استعارات

(10) باب دهم در علم لغت

(11) باب یازدهم در علم صرف

(12) باب دوازدهم در علم نحو

(13) باب سیزدهم در علم معانی

(14) باب چهاردهم در علم بیان

(15) باب پانزدهم در علم معالطات مدقوله و معقوله

(16) باب شانزدهم در علم عقاید

(17) باب هفدهم در علم معرفت الهیات

(18) باب هجدهم در علم امور عامه

(19) باب نوزدهم در علم اعراض

(20) باب بستم در علم حکمت

(21) باب بست و یکم در علم منطق

(22) باب بست و دوم در علم مناظره و اداب بحث

Second *Qism*, in twelve *Bāb* —

(1) باب اول در علم قصص الانبیا

(2) باب دوم در معرفت تاریخ ملوک فرس که قبل از عهد سید المرسلین بوده اند *

(3) باب سوم در علم سیر النبی و بیان معجزات و ذکر معراج

(4) باب چهارم در معرفت وافعات و غزوات نبوی و بیان اوصاف خانهٔ کعبه *

(5) باب پنجم در معرفت اوصاف و احوال جمیع خلفا

(6) باب ششم در معرفت تاریخ سلاطین که بعد از خلفا بوده اند تا عهد بندگان حضرت صاحبقران *

(7) باب هفتم در معرفت تاریخ بندگان حضرت صاحبقران و اولاد و احفاد بزرگوار ایشان *

(8) باب هشتم در علم انساب

(9) باب نهم در علم مقالات عالم

(10) باب دهم در علم سیر و مقامات طبقهٔ اولی از اولیا

(11) باب یازدهم در معرفت مرافقات و مقامات طبقهٔ ثانیه از مشایخ طریقت از خواجهاء نقشبند و غیرهم و بیان مقابر و مزارات انبیا و اولیا و بیان طرح و وضع خانهٔ کعبه *

(12) باب دوازدهم در بیان عجائب المخلوقات و امور اخروی و دنیوی و دینوی *

Maqâlah II, fol. 343[a]

First *Qism*, in twenty-two *Bâb* —

(1) باب اول در تهذیب اخلاق

(2) باب دوم در علم تخلیهٔ نفس از اوصاف ذمیمه

(3) باب سیوم از علم معاش در معرفت حقوق والدین و اولاد

(4) باب چهارم در بیان معاملات با زوجات

(5) باب پنجم در معرفت اداب استخدام

(6) باب ششم در معرفت حقوق ممالیک

(7) باب هفتم در معرفت جیران

(8) باب هشتم در علم مجالس و محاضر

(9) باب نهم از علم اداب ملوک و در بیان علم حقوق رعایا بر ملوک

(10) باب دهم در علم حقوق ملوک بر رعایا

(11) باب یازدهم در بیان معرفت جواهر نامه

(12) باب دوازدهم در بیان معرفت فرس نامه و بعضی از حیوانات

(13) باب سیزدهم در بیان معرفت فرسنامه

(14) باب چهاردهم در بیان معرفت باز نامه و غیره

(15) باب پانزدهم در علم تشریح اعضا

(16) باب شانزدهم در معرفت کلیات طبی

(17) باب هفدهم در بیان اسباب ستهٔ ضروریه و متعلق بها

(18) باب هجدهم در بیان علم نبض

(19) باب نوزدهم در بیان معالجات طبی

(20) باب بستم در بیان حمیات

(21) باب بست و یکم در بیان علم قرابادین یعنی معرفت ادویهٔ مفرده و مرکبه بترتیب حروف تهجی *

(22) باب بست و دوم در امراض عین

Second *Qism*, in nineteen *Bâb* —

(1) باب اول در علم عبادات بر مذاهب اربعه

(2) باب دوم در علم مناکحات و تطلیقات

(3) باب سیوم در معاملات

باب چهارم در معرفت عفو و شهادات و مناسب بهذه (4)
المسطورات *

باب پنجم در علم عقوبات و جنایات (5)

باب ششم در علم فرایض و قسمت مواریث و ایراد فواعد (6)
چند جهت نسبت و ضرب و قسمت و سکه حساب *

باب هفتم در علم اداب القاضی و متعرفات (7)

باب هشتم در علم صلوک (صکوک read) و فنالجات (8)

باب نهم در علم محاضر و دعاوی (9)

باب دهم در علم سجلات (10)

باب یازدهم در علم فتوی (11)

باب دوازدهم در علم اصول فقه (12)

باب سیزدهم در علم احتساب (13)

باب چهاردهم در علم صید و اصطیاد و حلة و حرمت اکثر (14)
حیوانات *

باب پانزدهم در علم سنن و احکام (15)

باب شانزدهم در علم آداب طعام (16)

باب هفدهم در معرفت امور مباحثة (17)

باب هجدهم در معرفت فواید متفرقه و لطائف مجتمعه مبهمه (18)

باب نوزدهم در علم موعظه و نصایح (19)

Maqâlah III, fol. 789b

First *Qism*, in twelve *Bâb* :—

باب اول در علم تفسیر و حل الفاظ مشکلهٔ قرانی (1)

باب دوم در علم قراءت سبعه (2)

باب سیوم در علم خواص اوراد منتخبه و ترجمهٔ قصیدهٔ بردة (3)
و حرف البحر (و) سور و آیات *

باب چهارم در علم ادعیهٔ ماثورة و دعوات مشهورة (4)

باب پنجم در علم حدیث (5)

باب ششم در علم اصول حدیث (6)

باب هفتم در معرفت قواعد و اصطلاحات صوفیه (7)

باب هشتم در علم سلوک (8)

باب نهم در علم توحيد و مراتب مكاشفات (9)
باب دهم در معرفت مشاهدات (10)
باب يازدهم در معرفت مقامات و مراتب آن (11)
باب دوازدهم در علم حكمت (12)

Second *Qism*, in thirty-three *Báb* —

باب اول در معرفت تقويم شمسي و قمري و اختيار ساعات (1)
باب دوم در معرفت استخراج تقويم و شكله نجومي (2)
باب سيوم در معرفت احكام نجوم (3)
باب چهارم در علم هيئت (4)
باب پنجم در علم اصطرلاب و بيان صنعت آن (5)
باب ششم در معرفت كرهٔ افلاك (6)
باب هفتم در معرفت اقاليم سبعه (7)
باب هشتم در علم صور كواكب (8)
باب نهم در معرفت مسالك و ممالك (9)
باب دهم در علم تكسير (10)
باب يازدهم در علم آداب وفق (11)
باب دوازدهم در علم حروف (12)
باب سيزدهم در علم جفر جامع (13)
باب چهاردهم در طلسمات (14)
باب پانزدهم در علم نيرنجات (15)
باب شانزدهم در علم كيميا (16)
باب هفدهم در علم سيميا (17)
باب هجدهم در علم دعوه اسما و شرايط آن (18)
باب نوزدهم در علم تسخير كواكب (19)
باب بستم در علم عزايم (20)
باب بست و يكم در علم رمل (21)
باب بست و دوم در علم حساب (22)
باب بست و سيوم در علم مساحت و جر اثقال و بيان محصرات (23)
باب بست و چهارم در علم استعا (sic) (24)
باب بست و پنجم در علم قيافت (25)

(26) باب بست و ششم در تعبیر خواب

(27) باب بست و هفتم در معرفت اختلاجات و علم شانه و معرفت تفاءل *

(28) باب بست و هشتم در معرفت طالع موالید و زائچه و طالع

(29) باب بست و نهم در معرفت اشکال اقلیدس

(30) باب سی ام در علم متوسطات

(31) باب سی و یکم در علم موسیقی

(32) باب سی و دوم در علم دم و دهم که حکماء هند در این علم کتب معتدره تصنیف کرده اند *

(33) باب سی و سیوم در علم شطرنج

Khâtımah. در علامات قیامت و احوال آخرت

Written ın careless Nasta'lîq.

Not dated ; apparently 19th century

No. 911.

foll 400, lines 10 size 12¼ × 8; 7½ × 5

تحفة الهند

TUHFAT-UL HIND.

A work dealıng with some of the arts and sciences of the Hındûs, ın two volumes.

Author Mırzâ Khân ıbn Fakhr-ud-Dîn Muhammad میرزا خان ابن فخر الدین محمد

In Rieu ı, p 62 where a copy of the work ıs notıced, the author is called Mırzâ Muhammad B Fakhr-ud-Dîn Muhammad.

Beginning :—

الحمد لله رب العالمین ...... اما بعد چنین گوید مسبب حادثهٔ هندیان الخ *

We are told ın the preface that the author wrote this work in 'Âlamgîr's reign at the request of Kûkultâsh Khân (governor of Multân, who afterwards received the title of Khânjahân), for prince Mu'izz-ud-Dîn Jahândâr Shâh

The work ıs divided ınto a *Muqaddımah*, seven *Bâb* and a *Khâtımah*, as follows

Muqaddimah on the Hindû system of writing.
Bâb I on prosody (بنگل).
Bâb II on rhyme (تک)
Bâb III on figures of speech (النکار)
Bâb IV on the theory of love (سنگار رس).
Bâb V on music (سنگیت)
Bâb VI on sexual science (کوک)
Bâb VII on physiognomy (سامدرک)
Khâtimah on idioms

The present MS, comprising the first volume, ends with the first portion of the fifth *Bâb* with the following words

و تمام ىعدان سه ماترا باشد ىدين شكل

No. 912.

foll 300; lines and size same as above

A continuation of the preceding copy, comprising the last portion of the fifth *Bâb* and the remaining part of the work

Beginning —

ىدين شكل ... هشتاد و ىهم ماردىی تال ىنون ممدوده الخ *

Both the volumes are written in beautiful bold Ta'lîq
Dated 27 Ramadân, A H 1211
Scribe شرف علي ساكن مارهره

No. 913.

foll 371, lines 23; size 14 × 7½, 9 × 5.

شاهد صادق

SHÂHID-I-ṢÂDIQ.

A vast and somewhat rare encyclopædic work, containing religious, moral, philosophical, political, ethical, historical and cosmographical matter, and miscellaneous notices and obituaries

Author Muhammad Sâdiq bin Muhammad Ṣâlih ul-Isfahânî ul-Âzâdânî محمد صادق بن محمد صالح الاصفهاني الازاداني.

Beginning ---

الحمد لله تعالی و منه المبتدی و اليه المنتهی الخ

A detailed account of the author has been given in connection with his historical work Subḥ-i Ṣâdiq, No. 471

We learn from the preface to the present work that Ṣâdiq commenced the work in A H 1054 = A.D. 1644, and devoted three years to it, when he was interrupted by a journey to Jaunpûr, where he put the materials in order, and completed the task. He mentions A.H. 1056 = A D 1646 as the current year.

The work is divided into five *Bâb* subdivided into numerous *Fasl*, and a *Khâtimah*

Contents —

Bâb I, treating of God, the Prophet, prophetship, saintship, faith, Islâm, good and bad deeds, etc
باب اول در ذکر خدا و رسول و نبوت و ولایت و ایمان و اسلام و حسنات و سیأت و انچه بدان مناسب بود, on fol 5b, in 107 *Fasl* —

فصل اول در حمد و سپاس ایزد تعالی *

فصل دوم در وجود صانع جل و علا *

فصل سوم در توحید *

فصل چهارم در معرفت حق تعالی *

فصل پنجم در صفات و افعال حق *

فصل ششم در تسبیح و ذکر *

فصل هفتم در ذکر مناجات *

فصل هشتم در دعا *

فصل نهم در نعت رسول الله صلی الله علیه و آله و سلم *

فصل دهم در صلوة و سلام بر سید الانام صلی الله علیه و سلم *

فصل یازدهم در معراج *

فصل دوازدهم در مناقب خلفای راشدین *

فصل سیزدهم در دوستی اهلبیت و مناقب ایشان *

فصل چهاردهم در ذکر صحابه و تابعین *

فصل پانزدهم در نبوت *

فصل شانزدهم در ولایت *

فصل هفدهم در معجزات *

فصل هژدهم در کرامات *

فصل نوزدهم در اسلام و ایمان *

فصل بیستم در تقلید و اجتهاد *
فصل بیست و یکم در مذهب و اختلافات آن *
فصل بیست و دویم در ذکر روافض *
فصل بیست و سوم در ذکر مدعیان الوهیت و نبوت *
فصل بیست و چهارم در کفر *
فصل بیست و پنجم در الحاد و ارتداد *
فصل بیست و ششم در بت پرستی *
فصل بیست و هفتم در تناسخ *
فصل بیست و هشتم در کیش هنود *
فصل بیست و نهم در فسق *
فصل سیم در توبه و استغفار *
فصل سی و یکم در ندامت و اعتذار *
فصل سی و دوم در شریعت و تکلف *
فصل سی و سوم در نیت *
فصل سی و چهارم در علم و عمل *
فصل سی و پنجم در جبر و اختیار *
فصل سی و ششم در قضا و قدر *
فصل سی و هفتم در سعادت و شقاوت *
فصل سی و هشتم در عز و ذل *
فصل سی و نهم در حسنات و سیآت *
فصل چهلم در طاعت و عبادت *
فصل چهل و یکم در زهد و تقوی *
فصل چهل و دوم در طهارت *
فصل چهل و سوم در اذان *
فصل چهل و چهارم در نماز *
فصل چهل و پنجم در روزه *
فصل چهل و ششم در زکوة *
فصل چهل و هفتم در حج *

فصل چهل و هشتم در کعبه شریف *
فصل چهل و نهم در قبله *
فصل پنجاهم در معرفت سمت قبله *
فصل پنجاه و یکم در مساجد *
فصل پنجاه و دوم در تصوف *
فصل پنجاه و سوم در وجد و سماع *
فصل پنجاه و چهارم در شیخ و مرید *
فصل پنجاه و پنجم در ریا *
فصل پنجاه و ششم در مخالفت نفس *
فصل پنجاه و هفتم در ریاضت *
فصل پنجاه و هشتم در تجرد و تعلق *
فصل پنجاه و نهم در توکل *
فصل شصتم در قناعت *
فصل شصت و یکم در صبر *
فصل شصت و دوم در شکر *
فصل شصت و سوم در شکایت *
فصل شصت و چهارم در رضا و تسلیم *
فصل شصت و پنجم در اخلاص *
فصل شصت و ششم در یقین *
فصل شصت و هفتم در ثبات و استقامت *
فصل شصت و هشتم در خوف *
فصل شصت و نهم در رجا *
فصل هفتادم در یاس *
فصل هفتاد و یکم در امن *
فصل هفتاد و دوم در اخلاق و تهذیب آن *
فصل هفتاد و سوم در عادت *
فصل هفتاد و چهارم در ادب *
فصل هفتاد و پنجم در انکسار و هضم نفس *

فصل هفتاد و ششم در حسن ظن *
فصل هفتاد و هفتم در تواضع *
فصل هفتاد و هشتم در تحیة و سلام *
فصل هفتاد نهم در تکبر و عجب *
فصل هشتادم در غرور *
فصل هشتاد و یکم در تفاخر *
فصل هشتاد و دوم در مدح و ذم *
فصل هشتاد و سوم در ذکر جمیل *
فصل هشتاد و چهارم در ذکر اخیار و اشرار *
فصل هشتاد و پنجم در احسان *
فصل هشتاد و ششم در مکافات و مجازات *
فصل هشتاد و هفتم در عفو *
فصل هشتاد و هشتم در شفاعت *
فصل هشتاد و نهم در انتقام *
فصل نودم در حلم *
فصل نود و یکم در شرم و حیا *
فصل نود و دوم در رحم *
فصل نود و سوم در رفق و شدت *
فصل نود و چهارم در مدارا و مواسا *
فصل نود و پنجم در غضب *
فصل نود و ششم در حسد *
فصل نود و هفتم در حرص *
فصل نود و هشتم در طمع *
فصل نود و نهم در استغنا *
فصل صدم در کرم و فضیلت آن *
فصل صد و یکم در فتوت و مروت *
فصل صد و دوم در منت *
فصل صد و سوم در اخبار *

فصل صد و چهارم در سوال *

فصل صد و پنجم در هدیه *

فصل صد و ششم در اسراف *

فصل صد و هفتم در بخل *

Bâb II, treating of sovereignty, government, rules and precepts relating to administration

باب دوم در ریاست و سلطنت و حکومت و آداب و متعلقات آن

on fol 66a, in 77 *Fasl* :—

فصل اول در جاه و ریاست *

فصل دوم در خلافت و امامت *

فصل سوم در سلطنت *

فصل چهارم در ذکر برخی از عظمای ملوک *

فصل پنجم در علو همت *

فصل ششم در حفظ ناموس سلطنت *

فصل هفتم در حکم و نفاذ آن *

فصل هشتم در سیاست *

فصل نهم در مهابت *

فصل دهم در آگاه بودن سلطان *

فصل یازدهم در فرصت *

فصل دوازدهم در مشورت *

فصل سیزدهم در تدبیر و تقدیر *

فصل چهاردهم در عزم و حزم *

فصل پانزدهم در عجلت و تانی *

فصل شانزدهم در تجربه *

فصل هفدهم در عمل فرمودن *

فصل هژدهم در عزل و نصب *

فصل نوزدهم در وزارت و آداب آن *

فصل بستم در عمال سلطان و کتاب دیوان *

فصل بست و یکم در دبیر و اداب *

فصل بست و دوم در رسولان و کار ایشان *
فصل بست و سوم در رعایا و دهاقین *
فصل بست و چهارم در زراعت *
فصل بست و پنجم در عصا و آداب آن *
فصل بست و ششم در فتوی *
فصل بست و هفتم در احتساب *
فصل بست و هشتم در اقامت حدود *
فصل بست نهم در معاملات و خصومات *
فصل سیم در رشوت *
فصل سی و یکم در شهادت *
فصل سی و دوم در قسم *
فصل سی و سوم در عدل *
فصل سی و چهارم در ظلم *
فصل سی و پنجم در قتل *
فصل سی و ششم در قصاص و دیت *
فصل سی و هفتم در غارت و سدی *
فصل سی و هشتم در حبس *
فصل سی و نهم در بار دادن سلطان *
فصل چهلم در تزئین و ترتیب بارگاه *
فصل چهل و یکم در تاج و تخت *
فصل چهل و دوم در سکه و خطبه *
فصل چهل و سوم در علم و رایت *
فصل چهل و چهارم در نوبت *
فصل چهل و پنجم در خاتم *
فصل چهل و ششم در خیمه *
فصل چهل و هفتم در فرش *
فصل چهل و هشتم در نشستن سلطان با علما و ندما *
فصل چهل و نهم در صحبت سلطان و آداب آن *

فصل پنجاهم در آداب ندیمی *
فصل پنجاه و یکم در رکوب و نزول *
فصل پنجاه و دوم در لشکر کشیدن و سفر کردن *
فصل پنجاه و سوم در صلح و جنگ و آداب آن *
فصل پنجاه و چهارم در درع و سلاح *
فصل پنجاه پنجم در جهاد و شهادت *
فصل پنجاه و ششم در شجاعت و جبن *
فصل پنجاه و هفتم در هزیمت و فرار *
فصل پنجاه و هشتم در ذکر بعضی از بدایع معارک *
فصل پنجاه و نهم در ذکر برخی از تدبیرات *
فصل شصتم در کمیت و کیفیت سپاه *
فصل شصت و یکم در صفت سالار سپاه *
فصل شصت و دوم در ترتیب و تجهیز سپاه *
فصل شصت و سوم در مرسوم دادن به سپاه *
فصل شصت و چهارم در داشتن سپاه و حفظ ایشان *
فصل شصت و پنجم در نگاهداشت مراتب سپاه و رعیت *
فصل شصت و ششم در اسم و لقب *
فصل شصت و هفتم در خدمت *
فصل شصت و هشتم در ترتیب حشم و خدم *
فصل شصت و نهم در رعایت تربیت یافتگان *
فصل هفتادم در رعایت حقوق خدمت *
فصل هفتاد و یکم در طاعت ولاة *
فصل هفتاد و دوم در ادای حقوق نعمت *
فصل هفتاد و سوم در نفی کفران نعمت *
فصل هفتاد و چهارم در وفا *
فصل هفتاد و پنجم در عذر *
فصل هفتاد و ششم در بندگی و ارادت *
فصل هفتاد و هفتم در ذکر خواجه سرا *

Bâb III, on reason, knowledge, efficiency and deficiency
باب سوم در عقل و علم و عیب و هنر و انچه مناسب است بدین
on fol 116[a], in 80 *Fasl* —

فصل اول در عقل و فکر *
فصل دوم در جنون *
فصل سوم در حمق *
فصل چهارم در ذکا و فهم *
فصل پنجم در مکر و حیله *
فصل ششم در علم و حکمت *
فصل هفتم در فضیلت علم *
فصل هشتم در آداب علما *
فصل نهم در فضیلت علما *
فصل دهم در طلب علم و آداب آن *
فصل یازدهم در درس و مذاکره *
فصل دوازدهم در تذکر و نسیان *
فصل سیزدهم در خطا و صواب *
فصل چهاردهم در حجت و برهان *
فصل پانزدهم در سوال *
فصل شانزدهم در جواب
فصل هفدهم در تصنیف و تالیف *
فصل هژدهم در اسوله و اجوبه *
فصل نوزدهم در ذکر عالم و جاهل *
فصل بستم در جهل و نکوهش *
فصل بست و یکم در عیب و هنر *
فصل بست و دوم در عیب جوئی و عیب پوشی *
فصل بست و سوم در کلام و سکوت *
فصل بست و چهارم در فضیلت سخن *
فصل بست و پنجم در فصاحت و بلاغت *
فصل بست و ششم در ادب سخن گفتن *

فصل بست و هفتم در اسرار و کتمان آن *

فصل بست و هشتم در صدق *

فصل بست و نهم در قول و فعل *

فصل سیم در کذب *

فصل سی و یکم در عهد و وفا *

فصل سی و دوم در تهمت و افترا *

فصل سی و سوم در غیبت *

فصل سی و چهارم در شتم *

فصل سی و پنجم در نمیمه و غمز *

فصل و ششم در مزاح و مطائبه *

فصل سی و هفتم در وعظ و نصیحت *

فصل سی و هشتم در ذکر خطیب و واعظ *

فصل سی و نهم در صورت بعضی از خطب *

فصل چهلم در صورت بعضی از رسائل *

فصل چهل و یکم در خط و کتابت *

فصل چهل و دوم در دوات و قلم *

فصل چهل و سوم در رسایل و مکاتیب *

فصل چهل و چهارم در شعر *

فصل چهل و پنجم در صلهٔ شعرا *

فصل چهل و ششم در معما *

فصل چهل هفتم در علم عروض *

فصل چهل و هشتم در علم قوافی *

فصل چهل و نهم در صرف و نحو *

فصل پنجاهم در لغت *

فصل پنجاه و یکم در قراءت *

فصل پنجاه و دوم در قران شریف و تلاوت آن *

فصل پنجاه و سوم در تفسیر *

فصل پنجاه و چهارم در حدیث *

فصل پنجاه و پنجم در دعوات *

فصل پنجاه و ششم در کلام *

فصل پنجاه و هفتم در فقه و اصول *

فصل پنجاه و هشتم در طب *

فصل پنجاه و نهم در صحت و عافیت *

فصل شصتم در بیماری *

فصل شصت و یکم در عیادت *

فصل شصت و دوم در علم حروف *

فصل شصت و سوم در علوم غریبه *

فصل شصت و چهارم در علم دم و دهم *

فصل شصت و پنجم در علم رمل *

فصل شصت و ششم در تطیر و تفاول *

فصل شصت و هفتم در علم شانه *

فصل شصت و هشتم در کهانت *

فصل شصت و نهم در تعبیر *

فصل هفتادم در خواب و بیداری *

فصل هفتاد و یکم در هیئات و نجوم *

فصل هفتاد و دوم در اسطرلاب *

فصل هفتاد و سوم در بعضی از مسایل نجوم *

فصل هفتاد و چهارم در برخی از احکام *

فصل هفتاد و پنجم در علم حساب *

فصل هفتاد و ششم در مساحت *

فصل هفتاد و هفتم در سیاق و استیفا *

فصل هفتاد و هشتم در علم انساب *

فصل هفتاد و نهم در علم اخبار *

The seventy-ninth *Fasl* on history forms a very valuable and interesting chronological compendium of prominent events. The births, deaths and incidents connected with the lives of Muhammad and his companions, the Imâms, kings, eminent authors, poets, saints and other distinguished personages are given under each year in

chronological order since the date of the first year of the Hijrah down to A H 1040=A.D 1631, the year in which Shâh Jahân marched on the Deccan, foll 173b-200b.

فصل هستادم در امثال *

Bâb IV, on friendship, love, enmity, poverty, wealth, happiness, sorrow, play, exertion, travel, etc.

باب چهارم در عشق و محبت و عداوت و فقر و غني و عيش و غم و لهو و لعب و سعي و سفر و انچه باين لائق بود, on fol. 200b, in 75 *Fasl* —

فصل اول در عشق *

فصل دوم در شوق و ذوق *

فصل سوم در هجر و وصل *

فصل چهارم در انس و وحشت *

فصل پنجم در شهرت و خمول *

فصل ششم در مجالست و مجانست *

فصل هفتم در زيارت *

فصل هشتم در تقديم و تاخير و آداب نشستن در مجالس *

فصل نهم در دوستي و آشنائی *

فصل دهم در دشمنی و عداوت *

فصل يازدهم در شماتت و لجاج *

فصل دوازدهم در فقر *

فصل سيزدهم در غنی *

فصل چهاردهم در نكوهش مال *

فصل پانزدهم در جمع مال *

فصل شانزدهم در زر و سيم *

فصل هفدهم در جواهر *

فصل هژدهم در نقد و نسيه *

فصل نوزدهم در فرص *

فصل بستم در امانت و خيانت *

فصل بست و يكم در دزدی *

فصل بست و دوم در سعی *

فصل بست و سوم در کسل *
فصل بست و چهارم در شغل و فراغ *
فصل بست و پنجم در سفر *
فصل بست و ششم در راه رفتن *
فصل بست و هفتم در وطن و غربت *
فصل بست و هشتم در تجارت و آداب آن *
فصل بست و نهم در ربوا *
فصل سیم در کیل و میزان *
فصل سی و یکم در کسب و صناعت *
فصل سی و دوم در نقاشی *
فصل سی وسوم در جولاهی *
فصل سی و چهارم در رزق و طلب آن *
فصل سی و پنجم در حلال و حرام *
فصل سی و ششم در سیری و گرسنگی *
فصل سی و هفتم در قلت و کثرت اکل *
فصل سی و هشتم در آداب طعام خوردن *
فصل سی و نهم در طعام دادن و فضیلت ان *
فصل چهلم در اداب سفره کشیدن *
فصل چهل و یکم در ضیافت *
فصل چهل و دوم در بخل بر طعام *
فصل چهل و سوم در الوان طعام *
فصل چهل و چهارم در لطایف *
فصل چهل و پنجم در قحط و غلا *
فصل چهل و ششم در لباس *
فصل چهل و هفتم در خلعت دادن *
فصل چهل و هشتم در رنگ *
فصل چهل و نهم در بوی *
فصل پنجاهم در عیش و طرب *

فصل پنجاه و یکم در لذت *

فصل پنجاه و دوم در خنده *

فصل پنجاه و سوم در طلاقت *

فصل پنجاه و چهارم در گریه *

فصل پنجاه و پنجم در غم و وهم *

فصل پنجاه و ششم در عسر و یسر *

فصل پنجاه و هفتم در مصیبت و بلا *

فصل پنجاه و هشتم در صبر بر مصیبت *

فصل پنجاه و نهم در تعزیه و ماتم *

فصل شصتم در لعب و قمار *

فصل شصت و یکم در نرد *

فصل شصت و دوم در شطرنج *

The sixty-second *Faṣl* on Chess contains several problems illustrated by diagrams

فصل شصت و سوم در چورنگ *

فصل شصت و چهارم در گنجفه *

فصل شصت و پنجم در لعبهای دیگر *

فصل شصت و ششم در چوگان بازي *

فصل شصت و هفتم در شکار و آداب آن *

فصل شصت و هشتم در شراب و نکوهش *

فصل شصت و نهم در مستی *

فصل هفتادم در صفت شراب و آداب شرب *

فصل هفتاد و یکم در ذکر برخی میخوارگان *

فصل هفتاد و دوم در دنک *

فصل هفتاد و سوم در افیون *

فصل هفتاد و چهارم در سرود و صفت آن *

فصل هفتاد و پنجم در رقص *

Báb V, Universe, time, life, death, sphere, elements, nature, etc.

باب پنجم در عالم و زمان و بقا و فنا و موت و حیات و ذکر افلاک و عناصر و موالید و ما یتعلق بها, on fol. 253ᵇ, in 96 *Faṣl* —

فصل اول در عالم و حوادث آن *
فصل دوم در دنیا و اخری *
فصل سوم در نکوهش دنیا و طالب آن *
فصل چهارم در ترک دنیا *
فصل پنجم در فنا و انقلاب دنیا *
فصل ششم در زمان *
فصل هفتم در فصول *
فصل هشتم در ایام و لیالی *
فصل نهم در صبح و شفق *
فصل دهم در سال و ماه *
فصل یازدهم در عمر *
فصل دوازدهم در غنیمت دانستن عمر *
فصل سیزدهم در غفلت *
فصل چهاردهم در کودکی و جوانی و پیری *
فصل پانزدهم در محاسن *
فصل شانزدهم در روح و جسم *
فصل هژدهم در خضاب و موت *
فصل نوزدهم در وبا *
فصل بستم در جنازه *
فصل بست و یکم در کفن *
فصل بست و دوم در قبر *
فصل بست و سوم در میراث *
فصل بست و چهارم در مرثیه *
فصل بست و پنجم در حشر و نشر *
فصل بست و ششم در محاسبه و ثواب و عقاب *
فصل بست و هفتم در بهشت *
فصل بست و هشتم در اعراف *
فصل بست و نهم در دوزخ *

فصل سیم در افلاک *

فصل سی و یکم در کواکب *

فصل سی و دوم در ابعاد اجرام *

فصل سی و سوم در هیئات فلک و عناصر *

فصل سی و چهارم در آتش *

فصل سی و پنجم در باد *

فصل سی و ششم در آب *

فصل سی و هفتم در خاک *

فصل سی و هشتم در نباتات *

فصل سی و نهم در ریاحین *

فصل چهلم در اثمار *

فصل چهل و یکم در ابر و برف و باران *

فصل چهل و دوم در رعد و برق *

فصل چهل و سوم در شهاب *

فصل چهل و چهارم در قوس قزح *

فصل چهل و پنجم در عیون و انفجار آن *

فصل چهل و ششم در آبار *

فصل چهل و هفتم در انهار *

فصل چهل و هشتم در بحار *

فصل چهل و نهم در سفینه *

فصل پنجاهم در جبال *

فصل پنجاه و یکم در هیئات زمین و تقسیم آن باقالیم *

The fifty-first section contains maps of the seven climates, and an alphabetical list of places, with their longitude and latitude, foll 281ᵃ–305ᵇ

فصل پنجاه و دوم در بلاد *

فصل پنجاه و سوم در خانه و سرا *

فصل پنجاه و چهارم در ذکر بعضی از ابنیهٔ عالم *

فصل پنجاه و پنجم در جوار و حقوق آن *

فصل پنجاه و ششم در حمام *
فصل پنجاه هفتم در مدرسه و خانقاه *
فصل پنجاه و هشتم در قلعه *
فصل پنجاه و نهم در ملایکه *
فصل شصتم در جن و شیاطین *
فصل شصت و یکم در حیوانات *
فصل شصت و دوم در انسان *
فصل شصت و سوم در یاجوج و ماجوج *
فصل شصت و چهارم در فلک *
فصل شصت و پنجم در حواس *
فصل شصت و ششم در طول و قصر *
فصل شصت و هفتم در قوت و ضعف *
فصل شصت و هشتم در حسن و جمال *
فصل شصت و نهم در صورت و سیرت *
فصل هفتادم در میغ *
فصل هفتاد و یکم در علم فراست *
فصل هفتاد و دوم در اختلاج *
فصل هفتاد و سوم در عطسه *
فصل هفتاد و چهارم در ناخن چیدن *
فصل هفتاد و پنجم در نسب و حسب *
فصل هفتاد و ششم در توالد و تناسل *
فصل هفتاد و هفتم در حقوق والدین *
فصل هفتاد و هشتم در اولاد *
فصل هفتاد و نهم در اخوان و اقربا *
فصل هشتادم در تزویج و مناکحه *
فصل هشتاد و یکم در غیرت *
فصل هشتاد و دوم در عفت و عصمت *
فصل هشتاد و سوم در شهوت *

فصل هشتاد و چهارم در نکوهش آرویج •
فصل هشتاد و پنجم در طلاق •
فصل هشتاد و ششم در ذکر زنان و نکوهش ایشان •
فصل هشتاد و هفتم در لطائف •
فصل هشتاد و هشتم در بوسه و ملاعبه •
فصل هشتاد و نهم در معاشرت •
فصل نودم در زنا و ولادت •
فصل نود و یکم در لواطت •
فصل نود و دوم در آلت •
فصل نود و سوم در فرج •
فصل نود و چهارم در حیض •
فصل نود و پنجم در بول و غایط •
فصل نود و ششم در ضرطه •

Khâtimah, containing proper names of persons and places, with fixation of their spelling and with short notices, arranged in alphabetical order:

خاتمه الکتاب در اسما, on fol. 341ᵇ.

A table of contents is given at the end of the preface, occupying foll. 2ᵃ–5ᵇ.

For other copies see Rieu ii. pp. 775; Ethé, Ind. office Lib. Cat. No. 2226; W. Pertsch, Berlin Cat. p. 167. See also C. Stewart's Cat. p. 52.

The MS., written in several hands, bears marks of collation. The latter portion of the copy, written by Najîb 'Alî Khân, alias Sayyid Husayn ul-Hasanî, bears a colophon in which the scribe says that he completed the transcription at Shâhjahânâbâd in the garden of Shâ'istah Khân on Wednesday, 16 Dulqa'd, A. H. 1138, the eighth year of Mahammad Shâh's reign.—

[Amîr-ul-Umarâ Shâ'istāh Khân, with his original name Abû Tâlib, or Mirzâ Murâd, was the son of Wazîr Âsaf Khân, and grandson of Nûrjahân's father I'timâd-ud-Daulah. He was appointed Wazîr by the emperor Shâh Jahan. In 1047 = A. D. 1638 he was appointed governor of Berar, and in A. H. 1062 = A. D. 1652 to the important command of Gujarât. He became governor of the Deccan in A. H. 1069 = A. D. 1659, and of Bengal in A. H. 1077 = A. D. 1666. He died in A. H. 1105 = A. D. 1694. The remnants of his tomb and his garden are still to be seen at Âgrah on the banks of the Jamnâ.]

بتاریخ شانزدهم ذی قعده سنه ۱۱۳۸ هجری و سنه هشت جلوس محمد شاه بادشاه غازی روز چهار شنبه این کتاب که موسوم است به شاهد صادق تصنیف صادق صفاهانی بدستخط جمیع یاران در دار الخلافه شاهجهان آباد در باغ شایسته خان مرحوم بدستخط بندهٔ درگاه خلایق پناه نجیب علی خان عرف سید حسن الحسنی صورت اتمام پذیرفت *

On the left side of the colophon is a note by a former anonymous owner of the MS in which he says that he purchased the MS through Mirzâ Murâd 'Alî and Lâlâ Bihârî Lâl, on the 9th of May, 1857, for rupees six only.

No. 914.

foll 267, lines 21, size 7¾ × 6 7¼ × 4

عقول عشرة
'UQÛL-I 'ASHRAH.

A compendium of science

Author Muhammad Barârî Ummî ibn Muhammad Jamshîd bin Jabbârî Khân ibn Majnûn Khân Qâqshâl محمد براری امی ابن جمشید بن جباری خان ابن مجنون خان قاقشال

Beginning —

حمدی نه لایق درگاه کبریا باشد قدرت انسان نیست که تواند بجا آورد الخ *

In the preface the author says that he wrote this work in A H. 1084 = A.D. 1673 for the use and information of his friends He incidentally mentions on fol 184ª that in the reign of Shâh Jahân, A H 1047 = A D 1637, he was present in an assembly at کوارہ, a dependency of Allahabad, at a time when his friend Hibat Ullah was also present there Later on, fol 266ª, he says that once he visited the tomb of Sultân Husayn Sharqî at Jaunpûr

The work, as its title indicates, deals with the ten branches of intelligence, and is divided into عقل with numerous subdivisions styled فهم - فراست and کیاست The main divisions are

I. عقل اول The celestial globe (در بیان کرۂ افلاک), on fol 4ᵇ, in sixteen فهم, nine فراست and two کیاست.

II عقل دوم The Astrolabe (در اسطرلاب), on fol 56[b], in six فهم and three فراست

III عقل سوم The Geomancy (در رمل), on fol. 64[b], in nine فهم and five فراست

IV عقل چهارم The terrestrial globe (در کرهٔ زمین و انچه بدو مناسب است), on fol 75[a], in thirty-seven فهم and seven فراست.

The twenty-second فهم, fol 146[a], contains short notices of eminent saints, the twenty-third, fol 151[b], a most important section, deals with eminent authors and their compositions

V عقل پنجم Medicine (در علم طب), on fol 193[b], in sixteen فهم, twenty فراست and ten کیاست

VI عقل ششم Mountains (در جبال), on fol. 233[b], in two فهم and one فراست

VII عقل هفتم Minerals, vegetables and animals (در معدنیات و نباتات و حیوانات), on fol 239[b], in six فهم and six فراست

VIII عقل هشتم Seas (در بحار), on fol 257[a], in two فهم.

IX عقل نهم Creations, inventions, wonders (در وضع و اختراع و عجایبات), on fol 261[b], in three فهم.

The tenth عقل, on Time and space (در زمان و مکان), is wanting, and the MS ends after the ninth عقل with the following versified chronogram expressing the date of completion of the work

پی تاریخ این تالیف امی چو پرسیدیم از علمای هر شهر
یکی زیشان ز روی لطف فرمود عقول عشره و اعجوبهٔ دهر

A full table of contents is given at the beginning, foll 2[a]–4[b].

A copy of the work is noticed in Ethé, Bodl Lib. Cat. No. 1495, and another, in G Flügel, i, p 43

Written in a careless Ta'liq

Apparently 18th century

A seal, dated A H 1277, and bearing the inscription بر اعدای دین شده ظفر حسین, is found in some places

Emendations are occasionally found on the margins

No. 915.

foll 152, lines 19, size 12 × 7½, 9¼ × 5

رشحات الفنون
RASHHÂT-UL FUNÛN.

An encyclopædia of sciences

Author Amîn-ud-Dîn Khân bin Sayyid Abul Makârim bin Sayyid Amîr Khân Husaynî ul-Harawî امين الدين خان بن سيد ابو المكارم بن سيد امير خان حسيني الهروي

Beginning —

سپاس بيقياس آن معبود مطلق و آن مسجود برحق را جل شانه الخ *

The author tells in the preface that his object in writing the work was to make it accessible to students of Persian A chronogram on fol 2ª expresses the date of completion of the work, A.H. 1123 = A D 1711

The work is divided into sixteen *Rashhât* enumerated in detail, with all the numerous subdivisions in a portion of the preface occupying nine folios Contents —

Rashhah I Exegesis of the Qurân علم تفسير, fol 2ª.

Rashhah II Traditional sayings علم حديث, fol 3ᵇ

Rashhah III Fundamental principles of faith, شعب الايمان, fol 5ª

Rashhah IV Scholastic Theology عقايد ، كلام, fol 5ᵇ

Rashhah V Fundamental principles of the law اصول فقه, fol. 7ᵇ

Rashhah VI Law فقه fol 8ᵇ

Rashhah VII Doctrines of Sûfism, توحيد, fol 10ª

Rashhah VIII Science and its branches حكمت و تقسيم اقسام آن, fol 14ª

Rashhah IX Medicine طب, fol 18ª

Rashhah X Practical Philosophy حكمت عمليه fol 26ª

Rashhah XI Syntax نحو, fol 34ᵇ

Rashhah XII Flexion صرف, fol 37ª.

Rashhah XIII Rhetoric معاني, fol 37ᵇ

Rashhah XIV Eloquence بيان, fol 40ª

Rashhah XV Ornaments of speech بديع, fol. 41ª

Rashhah XVI. History تاريخ, fol 41ᵇ.

The sixteenth or the last *Rashhah* is an abridgment of universal history It begins with Âdam, and is brought down to the death of Aurangzîb.

Written in ordinary Ta'lîq

Dated Pûnah, Rabî' II A H 1273

Scribe سید احمد ابن سید حبیب الله.

No. 916.

foll 143, lines 17, size $8\frac{3}{4} \times 6$, $6\frac{1}{4} \times 3\frac{3}{4}$.

مختصر مفید

MUKHTASAR-I MUFÎD.

A short general compendium of science.

Author Sayyid Muhammad Aslam Bangâlî Pandwâ'î سید محمد اسلم بنگالی پنڈوائی

Beginning :—

سبحان الله حکمت بالغهٔ خالق ارض و سموات بمرتبهٔ شامل الخ •

The author, a native of Pandwâ in Bengal, tells us in the preface that he collected these scientific matters for his son Gulâm 'Alî from the works of Alâ-ud-Dîn Abû 'Alî Qûshjî, Hamd Ullah Mustaufî Qazwînî, Tûsî, Muhammad Barârî Maslih-ud-Dîn Lârî, and others. The date of composition of the work, A H 1201 = A D 1787, is expressed by a versified chronogram at the end The work is divided into a *Matlab* and twenty *Fâ'idah* as follows

مطلب در معرفت مفردات و مرکبات که مبادی ایجاد کائنات اند و هم لزومات آن fol. 2ᵃ

فایدهٔ اول در بیان عقول fol 11ᵇ

فایدهٔ دوم در بیان احوال اجرام علوی fol 12ᵇ

فایدهٔ سوم در بیان ملائکه و حملهٔ عرش و سکان سموات fol 28ᵇ

فایدهٔ چهارم در بیان صبح و شفق fol 29ᵃ

فایدهٔ پنجم در بیان محاق و هلال و بدر fol 29ᵃ

فایدهٔ ششم در بیان کسوف افتاب و خسوف ماه fol. 30ᵃ

فایدهٔ هفتم در بیان تاریخ سال و ماه و اجزاء آن از شبانروز و ساعت fol 30ᵇ

فایدهٔ هشتم در بیان کون و فساد fol. 36ᵇ

فایدهٔ نهم در بیان عناصر اربعه fol 37ᵃ

فايدهٔ دهم در بيان انسان fol 117ª

فايدهٔ يازدهم در بيان نفس انساني و ارواح fol 119ª

فايدهٔ دوازدهم در بيان حواس حمس ظاهر و حواس حمس باطن fol 122ª

فايدهٔ سيزدهم در بيان قواى باعثه و قواى خادمه و قواى مخدومه fol. 124ª

فايدهٔ چهارم در بيان قواى عقليه fol 125ᵇ

فايدهٔ پانزدهم در بيان تكوين نطفه و نسو بج و تركيب اعضا fol 126ª

فايدهٔ شانزدهم در بيان سن و عمر fol 132ª.

فايدهٔ هفتدهم در بيان انواع كه در تحت اجناس فضايل اند fol 134ª.

فايدهٔ هجدهم در بيان انواع اضداد اجناس فضايل كه آنرا رذايل گويند fol 137ª

فايدهٔ نوزدهم در بيان جن و شياطين fol 139ª

فايدهٔ بستم در بيان اسامى علوم حكمت نظرى و حكمت عملي fol 140ᵇ

Written in ordinary Ta'liq
Not dated, 19th century

No 917.

fol! 75, lines 12, size 8 × 5½ ; 6 × 3¼

فرمان جعفري

FARMÂN-I JA'FARÎ.

A tract on logic, theology, natural philosophy, etc.
Beginning —

تجلى طور عقل فلسفه آفرين و مصباح ايوان وهم حقيقت گزين *

The author, whose name could not be deciphered on account of a worm-hole says in the preface that he wrote this tract at the request of Nawwâb Mirzâ Ja'far Alî Khân The date of completion given in the beginning is A H 1206 = A D 1791

The work is divided into three *Juz* and a *Khâtimah*, with numerous subdivisions enumerated in the beginning of the work

The three *Juz* treat respectively of logic, natural philosophy and metaphysics

Written in fair Ta'lîq
Dated 10 Muharram, A H 1258
Scribe هيرا لال كول.

No. 918.

pp. 529 (foll 264); lines 21; size 12 × 8½, 9 × 6½

قواعد المصدرين
QAWÂ'ID-UL-MAṢDARÎN.

A modern, but useful and interesting work of a heteregenous nature, dealing with Persian grammar, rhyme prosody rhetoric, medical science, geography, history, astronomy and astrology, etc, with notices on miscellaneous subjects

Author Ahmad Ullah bin Muhammad Wâhid bin Shaykh Imâm Qurayshî احمد الله بن محمد واحد بن شیخ امام قریشی

Beginning —

ستایش حکیمی که در ادراک بدون حکمتش خرد دور بین حکمای عصر مجهول ا

In the preface the author tells us that he wrote this work in A H 1261 = A D 1845 to make his son fully conversant with the intricacies of Persian grammar —

... .. که رساله از قواعد فارسیه چنان بهم باید رسانند که از مطالع جمیع ابواب حروف و قواعد ترکیب صیغهای و مصادر و اشعار و لغات تجنیس و غیر تجنیس و غیره فواید به تحصیل آید *

The work is divided into twenty sections called *Bayân* as follows —

1 p 5. در چگونگی زبان فارسی و علامت ترکیبات صیغها و ضمیرها و غیره

2 p 13 در حروف مفردات و اعراب و املا و تبدیلات حروف تهجی و مصادر

3 p 43 در بحث حروف مرکبات و اسمای صفات و جمع و ظرف و فاعل و مفعول و چند الفاظ که معنی گوناگون پیدا نماید و حروف ضمیر ذی روح و غیر ذی روح و تفسیر اماله و ترجم و مشبه و مشبه به و اقسام اضافت و تشبیه و استعاره و الفاظ تجنیس و سجع و مقلوب و صنایع لفظی و معنوی و اقسام نظم و کیفیت آن *

4 p 69 در مصادر فارسی معه صیغهای و ضمیرهای از الف ممدوده تا یای مثناة تحتانی *

19 p 249 تجنيس اللغات از الف ممدوده تا يای مثناة تحتاني

20 p 523 در لغات مفردة بزبان فارسی و بعضی در عربي از الف ممدوده تا يای مثناة تحتاني *

The MS breaks off abruptly at the beginning of the last section with the word ستان under the letter ب

Written in fair Ta'lîq

19th century.

No. 919.

foll 105, lines 15; size $9\frac{1}{4} \times 6$, $6\frac{1}{2} \times 3\frac{1}{4}$

A fragment of a work of an encyclopædic nature

The preface is wanting, and it is impossible to say how many pages at the beginning are wanting. It opens abruptly thus, with the following heading —

المتعرفات چند لغات ملراب و معدنیات و خاصه آن از اصلاح جوهريان و اطباء خردمندان وارد شد است الخ *

The subjects treated in this copy are --

Mineralogy, fol 1[a], prosody and rhyme, fol 28[b], female beauties fol 61[b], human bodies, fol 81[a], description of horses, camels, weapons, places, etc fol 93[a], meanings of detached letters; fol 98[b], compound letters fol 100[a].

Neither the author's name, nor the title of the work could be ascertained. On foll 39[a]-61[b] the author reproduces the treatise on rhyme by 'Atâ Ullah bin Mahmûd ul-Husaynî (d A H 929 = A.D. 1523) who extracted it from the *Maqta'*, or last section of his exhaustive work on the art of poetry, entitled تكميل الصناعة It is therefore evident that the present work was written after the death of 'Ata Ullah

Written in ordinary Nasta lîq

Not dated 19th century

ETHICS, POLITICS, PHILOSOPHY.

No. 920.

foll. 26, lines 15 size 9¾ × 6, 5¼ × 2¾

ترجمهٔ بانت سعادت

TARJUMAH-I BÂNAT SU'ÂD.

A Persian paraphrase and explanation of Ka'b bin Zuhayr bin Abî Sulmâ's (d A H 41 = A D 661) famous Qasîdah in praise of the Prophet

Translator Muhammad Ja'far محمد جعفر

Beginning —

نقل کرده اند رواب نقاب که کعب و بجیر هر دو پسر زهیر بن ابی سلمی مزنی از مقام حویس بیرون آمده الخ ‌*

The work begins at once with an account of the circumstances which led to Zuhayr's conversion to Islâm and his composition of the Qasîdah The first Arabic *Bayt* begins thus on fol 4ª

بانت سعادت معلی الیوم متبول الخ ابتدا کرد سخن فراق و عسق تا مهربانی و شفقت طلب نماید از حضرت نبویه الخ

In the concluding lines it is said that Muhammad Ja'far translated this Qasîdah by order of Shâh Muhammad ul-Ja'farî

Written in ordinary Indian Ta'lîq

Not dated 19th century

No. 921.

foll 83, lines 15, size 9¼ × 6 · 7 × 4

شرح قصیدهٔ حمیریه

SHARH-I QASÎDAH-I HIMYARÎYAH.

A Persian paraphrase and explanation of Sayyid Ismâ'il bin Muhammad bin Zayd bin Rabî'at ul-Himyari's (*d* A H 179 or 171 = A D 795 or 787) famous قصیدهٔ عینیه, also called قصیدهٔ حمیریه, composed in praise of the Prophet and his family.

Beginning —

بحمدک یا من انقدنا بمحمدن النبی المختار الخ

For the Arabic original see Loth Arabic Catalogue, No 371, xii

The translator's name is not given The commentary begins thus on fol 7ᵇ —

لاء عمرو باللوی منبع .... لوی بالکسر بالقصر منقطع الرمل الخ ٭

The commentary is preceded by a biographical sketch of Sayyid Ismâ'îl with an account of the incidents connected with his interview with Ja'far Sâdiq, the sixth Imâm of the Shî'ah

Written in careless Ta'lîq

Dated 28 Ramadân, A H 1253

Scribe سید الهی بخش

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy.

No. 922

foll 109, lines 17, size $8\frac{3}{4} \times 5$, $5\frac{1}{4} \times 2\frac{3}{4}$

شرح قصیدهٔ بردہ

SHARH-I QASÎDAH-I BURDAH.

A Persian commentary on Sharaf-ud-Dîn Abu 'Abd Ullah Muhammad bin Sa'îd Bûsîrî's (died A H 694, 696, or 697 = A D 1295, 1297 or 1298) well-known Arabic Qasidah in praise of the Prophet, entitled Burdah بردہ

Commentator Gadanfar bin Ja far Husavnî غضنفر بن جعفر حسینی

Beginning

سرورین ترین کلامی که ارکان بیت ! معمور قصیدهٔ سخنوری ازو سالمست الخ ٭

For the Arabic original see Loth Arabic Catalogue p 237; J Aumer, Arab Catalogue p 234; G Flugel i, p 465 W Pertsch, Gotha Arab Catalogue, No 2275, Hâj Khal iv, p 523, etc, editions by Rosenzweig, Vienna, 1824, and by Ralfs, Wien. 1860, with Persian and Turkish metrical paraphrase and German transla-

tion, French translation by De Sacy in Garcin de Tassy's Exposition de la foi Musulmane, pp 127–148

For other Persian commentaries on Burdah see Ethé, India Office Lib Catalogue, Nos 2647–2652

The present commentary is preceded by an introduction on the metre of the Burdah and begins on fol 3[b] with the first *Bayt* of the Qasîdah Each *Bayt* is followed by a grammatical and syntactical explanation after which follows the commentary usually introduced by the word معنی The Arabic text is written in red

Written in good Nasta'lîq

Dated 28 Safar, year not given, apparently 17th century The original folios are placed in new margins

Scribe محمد قاسم

No. 923.

foll 168 lines 17, size 8¼ × 4¾ 5½ × 2¼

شرح قصیدۂ بردۂ

SHARḤ-I QAṢÎDAH-I BURDAH.

A detailed, but anonymous, Persian commentary on Bûsîrî's Qasîdâh

The work begins at once with the commentary on the first Arabic *Bayt* thus —

امن تذکر جیران الخ الجوهر - التذکر یاد اوردن الجار همسایه

الجیران جمع دی خداوند سم درجست است در بادیه یا اسم موضع الخ

The arrangement is that each *Bayt* of the Arabic original is immediately followed by meanings of its detached words, introduced by the word الجوهر or اللغة; then follows a grammatical explanation, called التصریف, then a syntactical explanation, called النحو, then a paraphrase introduced by the word میگوید, then a detailed mystical explanation of the *Bayt* called الکلام, and finally a general summing up, termed الحاصل

Written in minute Nasta'lîq with occasional marginal notes

Not dated, 18th century

No. 924.

foll 41, lines 15, size 9½ × 5¾, 6¼ × 3½.

شرح قصيدهٔ بردهٔ

SHARḤ-I QASÎDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qasîdah

Commentator · Nizâm ud-Dîn ibn Muhammad Rustum bin 'Abd ullah ul Khujandi ul Aminâbâdî نظام الدين بن محمد رستم بن عبد الله الخجندي ثم الآمينابادي

Beginning —

ثنائی بی انتها و سپاس بیقیاس برای صانع عالم ورد و قدیم

In the preface the commentator tells us that he at first wrote an Arabic commentary on the Burdah and then the present in Persian

The author quotes verses from several poets, the latest of whom is 'Urfî who died in A H 999 = A D 1590

The meanings of detached parts of the Arabic *Bayts* are given first, and finally the substance

Written in fair Ta'lîq

Not dated, 19th century

Scribe حبر الله

No. 925.

foll 44, lines 21, size 9½ × 6, 7½ × 4

شرح قصيدهٔ بردهٔ

SHARḤ-I QAṢÎDAH-I BURDAH.

Another Persian commentary on Bûsîrî's Qasîdah

Beginning —

قال الشيخ الامام الفاضل العلامه شرف الدين ابو عبد الله محمد بن سعيد البوصيري الخ ٭

The name of the commentator is not given anywhere and the work begins at once with the commentary

The Arabic text, written in bold Naskh, is followed by an elaborate grammatical and syntactical explanation which is some-

times followed by a short paraphrase There is a lacuna on fol 40[a] indicated by the following note : در این مقام یک ورق نیست

Written in ordinary Indian Ta'lîq, with occasional marginal notes

Dated 3 Jumâdâ I, A H 1205

Scribe · محمد

No. 926.

foll 112, lines 19, size $7\frac{1}{2} \times 4\frac{1}{2}$ $6\frac{1}{4} \times 3$

شرح قصیدهٔ بردة

SHARH-I QASÎDAH-I BURDAH.

A defective and incomplete copy of a Persian commentary on Bûsîrî's Qasîdah-i Burdah.

The MS opens abruptly thus —

...... الامتثال مسعون ...... و مراحم کوناکون ..... از کدیم

حمول احرام جلال بسته متوجه درگاه الخ ٭

The commentary opens on fol 12[b] with the first *Bayt* of the Arabic, thus —

امن تذکر جیران بذی سلم الخ التذکر یاد کردن و یاد آوردن جار

همسایه جیران جمعش در صاحب سلم الخ ٭

Each Arabic *Bayt* is followed by meanings and explanation of detached words, introduced by the word المفردات, then follows the grammatical and syntactical explanation, introduced by the word الترکیب, and finally a general summing up, حاصل المعنی.

The MS breaks off in the middle of the ترکیب of the Arabic *Bayt* هم الجبال فسل عنهم مصادمهم with the following words محاربة و قتال احتمال سدادن است و عدم تاثر و انفعال و این حصال در · ·

The MS. is damaged and pasted over with patches throughout

Written in ordinary Nasta'lîq

Not dated, 18th century

No 927.

foll 356, lines 19, size 9¼ × 6½, 6½ × 4

شرح دیوان علي

SHARH-I DÎWÂN-I 'ALÎ.

A Persian commentary upon the Arabic Dîwân of 'Alî bin Abû Tâlib

Commentator Husayn bin Mu'în ud-Dîn ul-Maybudî حسين بن معين الدين الميبدي

Beginning —

سپاس سعادت اساس و شکر عبادت لباس معبودی را که اعلام نبوت ولایت الخ

Husayn Maybudî who adopted the poetical *nom de plume* Mantiqî, was born, according to Sâm Mirzâ's Tuhfah i Sâmî, in Maybud a village in Yazdajird [The correct reading is Maybud, and not Mavbid or Maybud as generally accepted by modern writers The author of the Ansâb (Gibb Memorial Series Edition, fol 547b) gives the following particulars of the place بفتح الميم و سكون الياء المنقوطة باثنين من تحتها و ضم الباء الموحدة و في اخرها الدال المعجمة و هو بلدة بنواحي اصفهان من كور اصطخر فريه من ... الخ] He studied philosophy in Shîrâz under Dawânî, that is to say, the celebrated philosopher Muhammad bin As'ad Dawânî, who was born, A H 830 = A D 1426 and died A H 908 = A D 1502 (see Habîb-us-Siyar vol iii, juz 4, p 111) Husayn was a well reputed scholar of his time, and, according to Yahyâ Qazwînî's Lubb-ut-Tawârîkh (see No 469) was put to death A H 910 = A D 1504, at Yazd, by the order of Shâh Ismâ'îl Safawî (A H 907–930 = A D 1502–1524) The author of the Riyâd-ul-'Ulamâ says that Husayn died in A H 912 = A D 1506 See also Raudât-ul-Jannât, p 258 Some others place Husayn's death in A H 904 = A D 1498, which seems improbable See also Habîb-us-Siyar, vol iii, juz 4, p 112 A collection of Husayn's letters is noticed in Krafft, p 27, and he is known as the author of some philosophical works and a treatise on astronomy. See Hâj Khal, vol ii, p 499 and vi p 474 His philosophical treatise جام گیتي نما is noticed in Rieu ii, p 812

For the Arabic Dîwân of 'Alî with its full title انوار العقول من كلام وصي الرسول see the Arab Cat of the British Museum,

p 276 G: Flugel i, pp. 432–434, etc A Turkish translation of an Arabic commentary on the same Dîwân, by Mustaqîmzâdah Sa'd-ud-Dîn bin Sulaymân, was printed in Bûlâq, A H 1253

The commentary is introduced by a long discourse on the doctrines of Sûfîs and philosophers, divided into seven sections, called فاتحه on account of which the work is generally called فواتح or كتاب فواتح ميبدي The seven sections are as follows —

Fâtihah I, on the true path followed by the elect, fol 3[b]

فاتحهٔ اولى در بيان راه راست كه سلوك اصفيا است *

Fâtihah II, on the essence of God fol 13[b]

فاتحهٔ ثانيه در ذات خدا تعدس و تعالى *

Fâtihah III, on the names and attributes of God fol 21[b]

فاتحهٔ ثالثه در اسماء و صفات *

Fatihah IV, on "the greater man" or the macrocosm, fol 30[a]

فاتحهٔ رابعه در انسان كبير *

Fatihah V, on "the lesser man" or the microcosm fol 46[b]

فاتحهٔ خامسه در انسان صغير *

Fâtihah VI on prophecy and saintship, fol 69[a]

فاتحهٔ سادسه در نبوت و ولايت *

Fatihah VII, on the virtues and prerogatives of 'Ali, and the history of his life, fol 77[a] A commentary on this seventh *Fâtihah*, by Gulam Husayn bin Hidâyat 'Ali Khân Tabâtabâ'î is noticed under No 1319 Beginning of 'Ali's Dîwân and the commentary, on fol 99[a]

الناس من جهة التمثال اكفا ابو هم آدم و الام حواء

مفهوم تعريف اشاره است به تعيين و تمييز معنى در ذهن سامع و حرف كه نزد سيبويه لام و نزد خليل مجموع همزه و لام است *

In the conclusion the commentator says that he completed the work in Safar, A H 890, the year 406 of the Jalâli era (= A D 1485)

In the preface the commentator explains the following abbreviations used in the work —

ش = شارح (i.e the commentator Maybudî)

شيخ محي الدين ابن عربي = شيخ

• •

د = محمود (i e Mahmûd Shâbistarî, the author of the Gulshan-i Râz)

حافظ شیراز = ط

مثنوی مولوی روم = می = مث

ابن الفارض = ص

For other copies of the commentary see Rieu i, pp 19 and 20; Ethé, Ind. Office Lib Cat Nos 2663-2666.

An old and correct copy Written in beautiful Naskh with copious marginal notes throughout the copy

Dated 22 Rabî' I, A H 928

No. 928.

foll 392, lines 19 size 10 × 6¼ 7 × 4

The same

Another copy of Husayn Maybudî's commentary upon the Dîwân of 'Ali, beginning as above —

سپاس سعادت اساس الخ •

Fâtihah I on fol 3^b, II on fol 15^a, III on fol 23^a IV on fol 31^b V on fol 48^a, VI on fol 59^a, VII on fol 77^b

The commentary with the text begins on fol 98^b

The text is written in red

Written in good Naskh, with copious marginal notes

Not dated, 16th century

The MS is in a damaged condition and the paper is getting brittle

No. 929.

foll 246, lines 20, size 9¾ × 6⅛ 7 × 4¼

The same

Another copy of Husayn Maybudî's commentary upon Alî bin Abû Tâlib's Dîwân beginning as usual

The commentary begins on fol 69^b.

Written in ordinary Naskh Occasional notes on the margins

The MS. ends with a *Farmân* by Sultân Husayn Mirzâ prohibiting beard shaving, written by Abd-ul-Wâsi',

Beginning —

چون طرهٔ مسکین احبابی سنت پدست عداء روزگار دولت ما گشته الخ •

Written in fair Nastâlîq

Folios are mounted on new margins

Not dated, 17th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

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No. 930.

foll 275, lines 25, size 8 × 5 6¼ × 3

The same

Another copy, with the usual beginning The commentary begins on fol 73ª

Written in a learned Nasta'lîq slightly inclined to Naskh Foll 1-22 are written in clear Nasta lîq, in a later hand

Not dated; 17th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khan and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

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No. 931.

foll 282, lines 15, size 10½ × 6, 7¾ × 4¼.

The same.

The same work, complete in two separate volumes.

Vol I Beginning as usual The commentary on 'Alî's Dîwân, begins on fol 157ª

No. 932.

foll. 414, lines and size same as above

Vol. II or continuation of preceding copy,

Beginning:—

حطاب به امیر المومنین عثمان علیه التحیة و الرضوان ـ فان کنت

الشوری ملکت امورهم الخ ٭

Both the volumes are written in fair Naskh by the library scribe Mahmûd 'Âlam of Bihâr

Dated A H 1339

No. 933.

foll 8 lines 7 size. $8\frac{1}{2} \times 6\frac{1}{4}$, $5 \times 2\frac{3}{4}$

(صد پند)

SAD PAND.

A very beautifully written copy of a small collection of moral precepts

Beginning –

الحمد لله رب العالمين و الصلوت و السلام .. ... پیر هراة نور الله

قدرة میفرماید *

It would appear from the preface that these counsels were addressed to Khwâjah Nizâm ul-Mulk Tûsî خواجه نظام الملک طوسی (born in Tûs A H 408 = A D 1017 *d* in Nahâwand, A.H 485 = A D 1095) the celebrated Wazîr of Sultân Alp Arslân by the Pîr of Harat پیر هراة This Pîr of Harat is evidently identical with the famous saint Khwâjah 'Abd Ullah Ansârî (*b* A.H 396 = A D 1006 *d* A H 481 = A D 1088) who is also known as Pîr-i Ansâr See Riyâd ush-Shu arâ Nafahât, etc, see also Ethé, Ind Office Lib Catalogue, No 1778 where his other works are mentioned A copy of this tract, entitled پند خواجه نظام, is noticed in Ethé, Ind Office Lib Cat No 1780, and three copies, one of which is entitled, پند نامه or نصیحت نامه are noticed by Flugel, iii, pp 445, 493 and 505

Written in beautiful bold Nasta'lîq, within gold floral designs with an illuminated, but faded, head-piece

The title صد پند appears in several notes on the title-page from all of which it would appear that this beautiful copy was purchased by order of Nasîr-ud Din Haydar of Oude for the Imperial Library in A H 1250 = A D 1834

Dated, A H 972

Scribe کمال الدین محمود بن جلال الدین جونپوری

No. 934.

foll 131, lines 11, size 8¾ × 5, 5½ × 3.

وصایای نظام ملک

WISÂYÂ-I NIẒÂM-UL-MULK.

Counsels of the famous Wazîr Nizâm-ul-Mulk addressed to his eldest son Abul Muzaffar 'Alî Fakhr-ul Mulk, relating to the duties and responsibilities of wazirate

Beginning —

شرائف بحمدداب ادشاهی را که انتساب بفخر دین نظام ملک
از حکمت کاملهٔ اوست الخ •

Nizâm ul-Mulk, the celebrated Wazir of Sultân Alp Arslân Saljûqi, was stabbed at the instigation of Hasan ibn Sabbâh in A H 485 = A D 1095 His son Fakhr-ul-Mulk to whom the counsels are addressed, was at first appointed Wazîr by Barkyâruq in A H 488 = A D 1098 and later on by Sanjar, and was assasinated like his father in A H 500 = A D 1106

It has been shown by Dr Rieu (p 446) and others that the work was written in the ninth century of the Hijrah, and that the compiler, whose name does not appear anywhere in the text, collected the facts from different books as well as from traditions handed down to his family which descended from Nizâm-ul Mulk

For further particulars see Raudat us-Satâ, vol iv p 61, Habîb-us Sivar, vol ii juz 4 p 91 Melanges Asiatiques, vol vi, p 115, Elliot, Hist of India vol ii, pp 485-504 See also this catalogue, No 16

The work is divided into a *Muqaddimah* and two *Fasl*, as follows

Muqaddimah —Account of Nizâm ul-Mulk, on fol 7ᵃ

Fasl I Dangers of the wazirate, fol 17ᵇ

Fasl II Rules and duties of Wazîrs, fol 59ᵃ

On the title-page the work is wrongly styled as Dastûr-ul-Wuzarâ دستور الوزرا (by Nâsihî) which is frequently referred to in the text

A very correct and beautiful copy written in elegant Naskh with vowel points, with an illuminated head-piece and a double-page 'Unwân

Not dated, apparently 17th century

No. 935.

foll 446 lines 19 size 12¼ × 9, 10 × 5¼

شرح مقامات حريري

SHARḤ-I MAQÂMÂT-I ḤARÎRÎ.

A Persian commentary on the most popular Maqâmat of Abû Muhammad Qâsim bin 'Alî bin Muhammad ul-Harîrî ابو محمد قاسم بن علی بن محمد الحریری containing moral and intellectual precepts illustrated by anecdotes and sayings of great men

Harîrî, who was born at Basrah in A H 446 = A D 1054 and died in A H 515 or 516 = A D 1121 or 1122, wrote the Arabic original on the model of the Maqâmât by Badî -uz-Zamân ul-Hamadânî (*d* A H. 398 = A D 1007) For Harîrî see Ibn-i Khalikân, vol i, p 458, Brockelmann, vol i, p 276

The name of the commentator is not given, and the work begins at once with the commentary thus —

شروع میکنم من بنام خدایی که بخشاینده است فی الصراح رحمن رحیم بخشاینده الخ •

The present copy is a complete one and includes all the fifty *Maqâmat* into which the work is divided They are to be found

1, on fol 14ᵃ, 2, on fol 23ᵃ, 3, on fol 30ᵇ, 4 on fol 38ᵃ, 5, on fol 46ᵃ, 6, on fol 53ᵇ 7, on fol 64ᵃ, 8, on fol 71ᵇ, 9, on fol 77ᵇ, 10, on fol 87ᵇ, 11, on fol 95ᵇ, 12, on fol 102ᵃ, 13, on fol 111ᵃ, 14, on fol 119ᵃ, 15, on fol 123ᵇ, 16, on fol 134ᵃ, 17, on fol 142ᵃ, 18, on fol 150ᵇ, 19, on fol 165ᵃ, 20 on fol 176ᵃ 21, on fol 182ᵇ, 22, on fol 193ᵃ, 23 on fol 203ᵃ, 24, on fol 217ᵃ, 25, on fol 229ᵃ, 26, on fol 237ᵇ 27, on fol 247ᵇ, 28 on fol 262ᵃ, 29, on fol 269ᵇ, 30, on fol 285ᵃ, 31, on fol 293ᵇ, 32 on fol 301ᵇ, 33, on fol 319ᵃ; 34, on fol. 326ᵇ, 35, on fol 333ᵇ, 36, on fol 336ᵇ, 37 on fol 343ᵃ, 38, on fol 349ᵃ, 39, on fol. 352ᵇ, 40, on fol 359ᵃ, 41 on fol 367ᵇ 42, on fol 371ᵃ 43, on fol 377ᵃ, 44, on fol. 388ᵃ 45, on fol 399ᵇ; 46, on fol 405ᵃ, 47 on fol 415ᵃ, 48 on fol 422ᵇ, 49, on fol 428ᵇ, 50, on fol 436ᵃ.

Written in careless Ta'lîq

Dated, A H. 1263.

Scribe محمد محسن ولد سید شجاعت علي گیلانوی بهاري

No. 936.

foll 320, lines 19, size 10½ × 6½, 8½ × 4½

شرح مقامات حریری

SHARḤ-I MAQÂMÂT-I ḤARÎRÎ.

A fragment of a commentary on the Maqâmât of Harîri

The present commentary is quite different from the preceding one In this the etymology of words is given in detail

The MS is defective both at the beginning and end It opens with the latter half of the eighteenth *Maqâmah* and breaks off in the middle of the thirtieth

The opening words are

... وطیعه گویند و وطایف جمع نوریده بالفتح و کسر راء مدقوطه الخ •

The concluding words are

معدار روزی را که بسنده باشد و دمی یابم توشهٔ دامن خود الخ •

Written in ordinary Ta'lîq
Not dated 19th century

No. 937.

foll 86 lines 11-17, size 13¼ × 8¾, 9 × 6

معامات حمیدی

MAQÂMÂT-I HAMÎDÎ.

The well-known moral narratives written in rhymed prose of highly artificial style in imitation of the Arabic works Maqâmât-i Badî-i Hamadâni and Abul Qâsim Harîri

Author Qâdi Hamîd ul-Dîn Abû Bakr Balkhî قاضي حمید الدین ابو بکر بلخی

Beginning —

الحمد لله الذی شرفنا بالعلم الرسیم و عرفنا بالدین الخ •

The author a judge and an eminent poet of Balkh, died, according to Ibn-ul Asîr Kamil vol xi, p 207, in A H 559 = A D 1163

A full account of the author and the work is given in Rieu ii, p 747 See also Hâj Khal vol vi, p 57, Mélanges Asiatiques, vol

III p 557, Copenhagen Catalogue, p. 30 The author wrote the work in A H 551 = A D 1156 Printed in Cawnpore, A H 1268

It is divided into twenty four *Maqâmât*

Written in ordinary Nasta'lîq with copious marginal and interlinear notes

Dated 26 Dulqa d, A H 1263

Scribe راج آرام

No. 938.

foll 273, lines 12, size 4¼ × 2¾ 3 × 1¾

اخلاق ناصری

AKHLAQ-I NÂSIRÎ.

The famous work on ethics

Author Nasîr-ud-Dîn Muhammad bin Muhammad ul-Hasan ut Tûsî, نصیر الدین محمد بن محمد الحسن الطوسی

Beginning —

حمد بیحد و مدح بیعد الیق حضرت عزت مالک الملکی باشد الخ

Nasîr-ud Dîn Tûsî the distinguished philosopher and astronomer, was born at Tûs on 21 Jumâdâ I A H 597 = A D 1201 and died at Bagdâd 18 Dulhijjah, A H 672 = A D 1274

We learn from the preface that the author based the work on the Arabic work طهارة النفس by Abû 'Alî Ahmad bin Muhammad Miskawaih (d A H 421 = A D 1030) and wrote it at the desire of Nâsir-ud-Din bin Abd-ur-Rahîm bin Abi Mansûr who was the governor of Quhistân under the Isma ilî prince 'Alâ-ud Dîn Muhammad (*d.* A H 653 = A D 1255), and died shortly after A H 655 = A D. 1257) The work, which the autnor entitled after his patron's name, was completed, according to Ethe, Ind Office Lib Cat No 2,155, in A H 633 = A D 1235 Two prefaces to the work are known to exist, an earlier one, in which the work is dedicated to the aforesaid Nâsîr-ud Dîn (see the Brit Museum copy in Rieu II p 856[b], and the Cambridge copy. Add 308) and a later one, which is found in all the usual copies,, where the author withdraws his praises and cancels the former preface

For further particulars of the author and the work see Browne, Lit Hist of Persia, vol III, p 405 Rieu II, pp 441 and 856, Rieu, Supplement p 107 W Pertsch, Berlin Cat pp 49 and 107, Ethé, Bodl Lib. Cat Nos 1435–1443, Ethé India Office Lib Cat.

Nos 2155–2172; Fleischer, Dresden Cat No 343, E G Browne, Cambridge Cat, pp 205–207, Rosen Persian Mss, p 290, Rehatsek, Catalogue raisonné, p. 216 See also Hâj Khal vol i pp 205 and 287, Habîb-us-Sivar, vol iii, juz 1, p 60, Kashf-ul Hujub, p 32, A Sprenger in Z D M G, xiii, pp 539 and 540, H Ethe, Neupersische Litteratur, pp 348 and 349 An anonymous commentary on the work is noticed in Ethe, Bodl Lib Cat No. 1443. Editions Bombay, A H 1267 Calcutta, A H 1269, Lucknow, A H 1286, Lahore, A D 1865

Written in small Nasta'lîq on gold sprinkled paper

Not dated, 17th century

The folios are mounted on new margins

No. 939.

foll 185, lines 18, size 7 × 3½, 5¼ × 2

The same

Another copy of the Akhlâq-i-Nâsirî, beginning as above The last folio is missing

A very correct copy with marginal emendations and notes Written in a learned Nîm-Shikastah hand with an illuminated but faded head-piece

Not dated, 18th century

No. 940.

foll 141, lines 20, size 10 × 8 7¼ × 4¾

شرح اخلاق ناصری

SHARH-I AKHLÂQ-I NÂSIRÎ.

A detailed commentary on the Akhlâq-i Nâsiri, beginning without any preface —

قوله حمد بیحد و مدح بیعد لیمه لعب بر ابند که اشتقاق حمد

ا حمدة اسب الخ ●

The name of the commentator does not appear anywhere in the text The colophon runs thus —

تمام شد بعون الله تعالی شرح کتاب اخلاق ناصری ●

A portion of this commentary is noticed in Ethé, Bodl. Lib. Catalogue No. 1443

Written in fair Nasta'liq

Not dated, 19th century

No. 941.

foll 105, lines 16, size 9½ × 6, 7 × 3¾.

حدیقة اللغة

ḤADÎQAT-UL LUĠAT.

A glossary on Nasir-ud-Dîn Tûsî's Akhlâq i Nâsirî

Author Muhammad Sa'd محمد سعد.

Beginning —

حمد کثیر و شکر خارج از حد و تحریر لایق حضرت خالقی باشد الخ *

Muhammad Sa'd, who seems to be identical with the author of the commentary on Ibn-ul Hâjib's الشافیة (see No 771), says in the preface to the present work that he wrote this glossary at the request of his friends He divides the work into two parts (*Rukn*) as follows —

Part I Meanings of single words, arranged according to the first and the last letter, fol 2b

Part II Explanations of the Quranic verses, Hadis, sayings of great men and poets, fol 86b

A few lines are wanting at the end and the copy breaks off with the following words —

جمع مذکر غایب مضارع معلوم تفاعل عمارت بکسر عین ...... *

Written in ordinary Ta'liq

Not dated 19th century

No. 942.

foll 88, lines 11, size $8\frac{3}{4} \times 6$, $5\frac{1}{4} \times 3\frac{1}{4}$

مفتاح الاخلاق

MIFTÂḤ-UL AKHLÂQ.

A glossary to the Akhlâq-i Nâsiri

Author 'Abd-ur Rahîm ibn 'Abd-ul Karîm 'Abbâsî Burhânpûrî عبد الرحيم ابن عبد الكريم عباسى برهانپوری.

Beginning —

حمد حکیمی که اکثر اصایل عالم و مواصل بدن آدم بیاری احصار افکار الخ ●

We learn from the preface that, with the object of getting a correct copy of the Akhlâq i Nâsirî, 'Abd-ur Rahîm collected thirty copies of the work, but none of them were reliable At last he came across a copy which was written by Nasîr-ud-Dîn Tûsî himself and from which Tûsî gave lessons Of this copy Abd-ur Rahîm secured a transcription, which he says, was compared with the original not less than fourteen times by several experts

Thus he wrote the present glossary, A H 1085 = A D 1674 in the nineteenth year of Aurangzîb's reign, and divided it into two parts (*Qism*) as follows —

Part I Meanings and explanations of words and phrases used in the text arranged according to the first and the last letter, fol 5ª

Part II Explanations of the Quranic verses Hadîs, sayings of the Caliphs, philosophers and poets fol 71ª

Written in ordinary Indian Ta'lîq

Dated 21 Sha bân, A H 1229

No. 943.

foll 81, lines 21, size 11 × 7, 7½ × 4¼

ذخيرة الملوك

DAKHÎRAT-UL-MULÛK.

A work on ethics and politics

Author Mîr Sayyid 'Alî bin Shihâb-ud-Dîn bin Mîr Sayyid Muhammad ul-Husaynî of Hamadân, مير سيد علي بن شهاب الدين بن مير سيد محمد الحسيني الهمداني

Beginning —

حمد بسيار و ثناي بي شمار حضرت ملكي را كه اسباب معاش سكان ملك دنيوي را به تمهيد قانون سياست الخ *

The author Sayyid 'Alî Hamadanî, known as 'Alî II, who was born A H 714 = A D 1314 and died A H 786 = A D 1374, has already been mentioned at some length under No 150 in this catalogue

The Dakhîrat-ul-Mulûk is divided into ten *Bâb* as follows —

Bâb I, on faith fol 2a

باب اول در شرايط احكام ايمان و لوازم كمال آن كه سبب نجات بنده است از عذاب ابدي و وسيلت وصول او بدوام لذات نعيم سرمدي *

Bâb II, on the duties of man, fol 6a

باب دوم در اداي حقوق عبوديت *

Several folios are missing after fol 14, and the latter portion of the second *Bâb*, and the early portion of the third (باب سوم در مكارم اخلاق و حسن خلق) are wanting

Bab IV, on the rights and duties of parents, wives, husbands, children, etc, fol 16a

باب چهارم در حقوق والدين و زوجه و زوج و اولاد و عبيد و اقارب و اصدق *

Bâb V, on the rules of government, rights and duties of subjects, etc on fol. 24b

باب پنجم در احكام ولايت و سلطنت و امارت و حقوق رعايا و شرايط حكومت وخطر عهدهٔ آن و وجوب عدل و احسان *

Bâb VI, on spiritual government, fol 34b

باب ششم در شرح سلطنت معنوي و اسرار خلافت انسانی و کیفیت
سیاست روحانی و اطلاع بر صلاح و فساد مملکت جسمانی
و مشابهت تصاریف ولایت حسن با مقادیر از خلافت نفسی
الهی

Several folios are again missing after fol 38, and a good deal of the contents of the sixth *Bâb* as well of the seventh (باب هفتم در بیان امر معروف و نهی منکر) is wanting

Bâb VIII, on gratitude and contentment

باب هشتم در بیان فضیلت شکر و قناعت *

Bâb IX, on forbearance fol 57b

باب نهم در بیان فضیلت صبر و حقیقت آن و ذکر مقام صبر و شکر *

Bâb X, on the evils of pride and punishment and the excellence of humility and forgiveness fol 69a

باب دهم در مذمت کبر و غضب و فضیلت تواضع و عفو که آن
از آفات و لوازم امور حکمت و امارت است ؛ اقسام کبر و علامات وجود
حقیقت و آفات آن و بیان اسباب ظهور و کیفیت ازالت آن *

The contents of the work have been stated by Hâj Khal vol iii, p 329, Ethé, Ind Office Lib Cat No 2176 See also Rieu ii, p 447, G Flugel, iii, p 284, W Pertsch, Berlin Cat p 17, No 5, and pp 321 323 Ethé, Bodl Lib Cat. Nos. 1451–1453, Stewart Cat p 50 Lithographed in Lahore 1906

A very good copy Written in beautiful Nasta'lîq on thick papers with an illuminated, now faded head-piece The Arabic passages are written in beautiful Naskh, generally in red or blue and sometimes in gold

Dated, A H 968

No. 944.

foll 169, lines 12; size 10 × 6¾, 5 × 3¼

اخلاق محسنی

AKHLÂQ-I MUHSINÎ.

An exceedingly valuable copy of the famous work on ethics

Author Husayn bin 'Alî ul-Wâ'iz ul-Kâshifî حسین بن علی الواعظ الکاسفی.

Beginning —

حضرت بادشاه علی اطلاق عرب کلمته الخ *

Husayn Kâshifi, who has been repeatedly mentioned in this catalogue, highly eulogises in the preface the reigning sovereign Sultân Husayn, and dedicates the work to that king's son Abul Muhsin, after whom the work is named The title of the work is a chronogram for the year A H 900 = A D 1495, in which it was completed, and not A H 907 = A D 1500 as wrongly asserted by W Pertsch Berlin Cat p 308 It is divided into forty chapters enumerated in Ethé, Ind Office Lib Cat No 2188

For other copies see Rieu ii p 443, E C Browne, Camb Catalogue, pp 207 and 208, Ethé, Bodl Lib Catalogue, Nos 1460-1462, Ethé Ind Office Lib Catalogue, Nos 2188-2200, etc, etc Printed (with the exception of the last three chapters) in the Selections for the Use of the Students of the Persian Class,' vol i Calcutta, 1809, and in the 'Classic Selections,' vol i Other editions Calcutta, 1809, 1850, Hertford, 1823 and 1850, Lucknow, 1862 and 1869, Cawnpore, 1888 English translation by H G Keene Hertford, 1851 A Turkish translation under the title انیس العارفین was made by Pîr Muhammad 'Azmi bin Pîr Ahmad bin Khalîl of Brussa in A H 974 = A D 1566 see G Flugel, iii, p 308, Fleischer, Leipzig, Cat, p 488, Krafft, p 187, W Pertsch, No 93, and Berlin Turkish Cat pp. 169 and 170, extracts from this version in German translation were published by R Peiper, Breslau, 1848, 'Das Kapitel von der Freigebigkeit, etc

Written in beautiful Nasta'lîq on gold-sprinkled thick paper with beautiful floral designed margins and an illuminated head-piece

The now imperfect colophon bearing the scribe's name and the date of transcription, reads thus —

کتبه العبد الفقیر الحقیر المذنب محمود بن سلطان علی العریضی

...... فی شهر رجب المرجب سنه ...... و تسعمایة *

No. 945.

foll. 140, lines 15; size 9 × 6; 6¾ × 3½.

The Same.

Another copy of the Akhlâq-i Muhsinî, beginning as usual.

Written in a careless Indian Ta'lîq.

Dated Dulqa'd, A H 1270.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy.

No. 946.

foll 173 lines 17, size 9 × 4½, 6¼ × 3

The Same

Another copy of the Akhlâq-i Muhsinî beginning as above.

Written in fair Nasta'lîq, with an illuminated but faded head-piece

Dated, Balkh, 14 Shawwâl, A H 1113

Scribe حاجي عبد الغفور بن ملا محمد زمان بن ملا صادق بن حاجي بندي

The seals of Nawwâb Sayyid Vilayat 'Alî Khân and Sayyid Khwurshid Nawwâb of Patna are found at the beginning and end of the copy

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No. 947.

foll 158, lines 15 size 8¼ × 4¾, 5¾ × 2½

The Same

A copy of the Akhlâq-i Muhsinî, beginning as usual.

Written in ordinary Ta'lîq with occasional corrections in the margins

Not dated; 19th century

Scribe عبد الرسول.

No 948.

foll 383, lines 11, size 10¾ × 5¾, 7 × 3

نفائس الکلام

NAFÂ'IS-UL- KALÂM.

A rare and valuable work on ethics, politics and the maxims of good administration, consisting of historical accounts, moral tales, sayings of the Prophet, saints and learned men, all illustrating the duties of royalty and the mutual relation between rulers and subjects

Author ' Abd-ul- Latîf ul-Munshî, Nazîl ul-Haramayan عبد اللطیف المنشی نزیل الحرمین

Beginning —

حمدا للعلّی العادل الذی لا شبه له ولا معادل تعالت آلاوه و توالت نعماوه الخ *

The full title of the work as given on fol 115^b, is نفائس الکلام و عرائس الاقلام The royal personage to whom the work is dedicated, is called on fol 46^a = میران عادل شاه بن مبارکشاه بن عادل شاه الفاروقی القرشی العدوی Mîrân ' Âdil Shâh bin Mubârak Shâh bin ' Âdil Shâh ul-Fârûqî This king is identical with Râjah ' Alî Khân Fârûqî, (A H 984–1005 = A D 1576–1596), the eleventh king of Khândîsh (see Briggs's Muhammadan Power in India, vol IV p 321), who, according to our author, ascended the throne on Monday, 20th Rabî. I, A H 984 = A D 1576

There are no special subdivisions of the work, but each topic is introduced by the words نفائس کلام.

The preface is followed by a eulogium of the reigning king The author remarks that in spite of the important duties of administration, the king applied his mind to the study of the Qurân, which he learnt by heart and which he recited in the *Tarâwîh* prayer of Ramadân, A H 989 = A D 1581 (see fol 37^a) for which year the word حافظ (one who learns the Qurân by heart) forms a chronogram. It is further said that the king studied, and clearly understood, the difficult work معارج النبوة of Mulla Mu'în-ul-Miskîn (see No 486)

The contents of the work may be summarized thus —

Noble qualities of the king his justice, fol 34^a

Praise of Burhânpûr, fol 47^a

Death of Mîrân Shâh (A H. 984 = A.D. 1576), fol 49^a

Coronation ceremony of the king, fol 64[a]

The names of the persons who took prominent part in the Coronation ceremony are —

خواجه حسین از اولاد خواجه معین - روح الله لاری - سید محمد الدعاری

سید محمد - سید مصطفی دهلوی - شیخ ابراهیم بروحی بغدادی الدین احمیری

- سید بهول - سید ابراهیم بهکری - شیخ برهان ابن شیخ محمد غوث - فاروقی

also spelt on the margin as سید بهول - عبد الکریم شهیار - عبد الحکیم بن

شیخ - سید راجن بخاری - شیخ برهان نعمان شیخ ابوحی حصر - شیخ باجن

قاضی - قاضی عبد العزیز - قاضی تدبر محمد - عثمان مدرس - یوسف بنگالی

شیخ احمد مجذوب and شاه محمد بن وجیه الدین - روح الله دکهنی

There is a lacuna after fol 82[a]

Meaning of the word *Wazîr*, fol 105[a]

On the excellence of Khilafat, fol 116[b]

On Imâmat Khilâfat and sovereignty, fol 123[b]

The Khilafat of the four early Khalîfahs, fol 125[b]

The Khalîfahs of the Umayyide dynasty fol 160[b]

The twelve Imâms fol 162[b] The name of each Imâm is followed by his Kunyan or title, the date of his birth, the period of his imâmat, his death, period of his age his issues (male and female)

The necessity and qualifications of Imams and Khalîfahs and obedience to them, illustrated by numerous quotations from Hadîs, sayings of eminent Ulama and saints, followed by a large number of moral anecdotes in Arabic and Persian, fol 168[b]--352[a]

Conclusion, fol 352[b] The work concludes with a collection of forty Hadis on Justice with Persian paraphrase

On fol 379[b] the author in a poem in praise of his royal patron, says that he wrote the work in A H 984 = A D 1576

بهصد و هشتاد و چهار از حد بد رمه که این نسخهٔ عالی خطاب

یافت رقم از مدد فیض پاک روبق و تذهیب برین لوح خاک

This date, A H 984 has thrown us into some confusion, because on fol 37[a] and in several other places we find the date A H 989 in connection with the king's learning the Qurân by heart and reciting it

Some folios are missing and some misplaced

The following note, probably in the handwriting of the author, is found on the title page

بنفایس الکلام و عرایس الافلام - مما عنی بجمعه و ترصیعه واعتنی بتالیفه
و تصنیفه اضعف عباد الله نیة وحرماً و اعواهم معصیة و جُرماً نزیل الحرمین
الشریفین و المنتمی بالانتساب الی المحلّین المنیفین عبد اللطیف المنشی
اورده الله موارد امتنانه و اصدر عن مصادر عصیانه آمین امین لا ارضی
بواحدة حتی اضیف الیه الف آمیناً *

Another note on the same page as well as at the end of the copy, by one Abul Hasan of Radaulî, says that he studied the book in A H 1236

Written in fair Nasta'lîq

Dated, A H 991.

Scribe شیخ محمد بن شیخ عبد الله الصدیقی

On a fly-leaf at the beginning the authorship of the work is wrongly ascribed to Radî-ud Dîn Ahmad bin Mahmûd us-Samarqandî This assertion seems to have been wrongly based on the statement of Hâj Khal vol vi, p 365 who mentions a work of the same title on ornate prose by Radî-ud-Dîn Samarqandî, popularly called حساب

No 949.

foll 160, lines 10 size 6½ × 4; 3½ × 2

اخلاق منصوری

AKHLÂQ-I MANSÛRÎ.

A work on ethics and politics

Author Giyâs, popularly called Mansûr غیاث مشهور به منصور

Beginning —

حمد بیحد ... احدیرا که جز و بیست احد الخ *

The title of the work is not given in the text, but on the title page as well as at the end the work it is called اخلاق منصوری and also اخلاق غیاث منصوری

The author Mîr Giyâs-ud-Dîn Mansûr was the son of the eminent philosopher Mir Sadr-ud-Dîn Muhammad Shîrâzî (b A H. 828 = A D. 1424, d. A H 903 = A.D 1497), the founder of the Madrasah-i-Mansûriyah at Shîraz and author of several works enumerated in the Majâlis-ul-Mu'minîn, fol 412[b] Giyâs-ud-Dîn held for some time the influential post of Sadr under Shâh Tahmâsp (A H 930–984

= A D 1524–1576), but resigned it in consequence of an unpleasant dispute with the *Mujtahid* Shaykh ʻAlî bin ʻAbd ul-ʻÂlî, and returned to Shîrâz where he died in A H 948 = A D 1541 and was buried by the side of his father He left numerous philosophical and scientific works, viz :—

(1) حجة الکلام قسم مبحث معاد متصدی رد اقاویل حجة الاسلام غزالی

(2) محاکمات میان والد خود میر صدر الدین محمد و ملا جلال الدین محمد دوانی در حواشی ایشان بر شرح تجرید -

(3) محاکمات میان ایشان در حواشی ایشان بر شرح مطالع

(4) محاکمات میان ایشان در حواشی اوایل شرح مختصر اصول عضدی

(5) شرح بر کتاب هیاکل الانوار

(6) شرح بر رسالهٔ اثبات واجب پدر خود

(7) تعدیل المیزان در منطق که خلاصهٔ منطق شفاست

(8) معیار الافکار که خلاصهٔ تعدیل المیزان است

(9) لوامع و معارج در هیئة در محاذات کتاب تحفهٔ شاهی

(10) تجرید در حکمة

(11) رساله در معرفت قبله

(12) معالم الشفا در طب

(13) شافیه (مختصر معالم الشفا)

(14) کتاب صغیر در هیئة

(15) حاشیه بر الهیات شفا

(16) حاشیه بر شرح اشارات

(17) حاشیه بر شرح حکمة العین

(18) رساله در نب حلاوه فرزند ارشد خود میر صدرالدین محمد

(19) خلاصة التلخیص که اختصار کتاب تلخیص معانی و بیان است

(20) رد بر حاشیهٔ شمسیه علامه دوانی

(21) رد بر حاشیهٔ تهذیب مشار الیه

(22) رد بر انموذج العلوم مشار الیه

(23) رد بر رسالهٔ زوراء مشار الیه

(24) رسالہ در تحقیق جہات

(25) رسالۂ مشارق در اثبات واجب

(26) The present work

(27) حاشیہ بر اوائل کشاف

(28) مقامات العلویین

(29) کتاب در تصوف و اخلاق کہ باسم فرزند ارجمند خود میر شرف الدین علی نوشتہ -

(30) رسالۂ قانون السلطنت

(31) ریاض الرضوان

(32) کتاب اساس در علم ہندسہ

The author of the Majalis-ul-Mu'minîn, who enumerates the above works, fol 413^{b}, says that he saw all of them except the last two

The work is divided into two *Mujallah* —

Mujallah I, on fol. 3^{b} در بیان ماہیت انسان و اشارت بطریق نیل سعادت دو جہانی (تجلیہ in four)

Mujallah II, on fol 95^{b} در تہذیب اخلاق و کیفیت سلوک با خلائق خلاق (تجلیہ in three)

For other copies see Rieu ii, p 826^{a}, G Flugel, vol iii, p 292; Jahrbucher, vol 81, and Anzeigeblatt, p. 29

There are many worm holes towards the beginning of the copy and the contents in many places are illegible

Written in beautiful Nasta'lîq

Dated, A H 1010

No. 950

foll 146, lines 17, size $7\frac{1}{2} \times 4\frac{1}{4}$, $5\frac{1}{4} \times 2\frac{3}{4}$

معدن الجواهر

MA'DIN-UL- JAWÂHIR.

A collection of anecdotes written in the style of Sa'dî's Gulistân
Author Mullâ Tarzı ملا طرزی

Beginning --

جهان جهان ستایش جهاندارىرا سزد كه رایات جهانگیری فرمان روایان

والاشكوه الخ *

The work written for, and dedicated to Jahângîr, was composed in A H 1025 = A D 1616, expressed by several chronograms at the end

The present MS comprises the shorter redaction of the work in seventeen *Bab* (see fol 8ª) The fullest redaction in twenty-two *Bâb* and a *Khâtimeh* is noticed in Ethé India Office Lib Cat. Nos 793–795 Comp Rieu, iii, p 1038, J Aumer, p 60, Ethé, Bodl Lib Cat Nos 464 and 465

The seventeen *Bab* are enumerated thus at the beginning —

باب اول در بیان درجهٔ شهادت ، مدرتبى و تصوفی كه آن زبده هاى

معنوى است *

باب دوم در عشق و محبت كه وسیلهٔ وصال به مطالب حقیقى است *

باب سوم در بیوفایى و دسیسه و پاداش آن *

باب چهارم در فضیلت دیانت كه متعلق مراتب ایمان و زبور ثواب صدق

و ایمان است *

باب پنجم در وفا و حقیقت دوری *

باب ششم در پاداش تهمت و افترا *

باب هفتم در داد گستری و عدل پروری *

باب هشتم در فضیلت توکل و قناعت و عبادت *

باب نهم در فضیلت اكل حلال و صدق مقال *

باب دهم در بیان استعمای ایردی که آستین او می افشاند بر خرقه پوشی که پای بدامان ریاضت کشیده سر از گریبان عجب بر می آرد *

باب یازدهم در بیان بخشایش الهی در باره سرگشتگان بادیهٔ ضلالت و گمراهی *

باب دوازدهم در بیان آنکه طینت آدمی را بآب غم سرشته اند و رقم الم بر لوح جبین او نوشته و تخم مصائب بروز ازل در مزرع وجود او کشته *

باب سیزدهم در مذهب فقر و اضطراری *

باب چهاردهم در بیان عجائباتی که از پردهٔ غیب بظهور می آید *

باب پانزدهم در بیان حقیقت سرود *

باب شانزدهم در کمال دانائی و رسائی اهل تنجیم *

باب هفدهم در پاداش اندیشهٔ تباه در حق مردم بیگناه *

The work has been lithographed at Lucknow, 1876

Written in fair Nasta'liq.

Dated 7 Muharram, A H. 1169

Scribe ثناء الله

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb are found at the beginning and end of the copy

The signature "Gore Ouseley" is found at the beginning of the copy

No. 951.

foll 451, lines 19, size 10¾ × 6, 7 × 3¾

محبوب القلوب

MAHBÛB-UL-QULÛB.

A collection of moral tales and anecdotes

Author Barkhwurdâr bin Mahmûd Turkmân Farâhî, with the poetical *nom de plume* Mumtaz برخوردار بن محمود ترکمان فراهی متخلص به ممتاز.

Beginning —

الهی بزرگی و حسمت تراند سر افرازی ملک و دولت تراست

The author, who flourished under Minûchihr Khân's governorship of Mashhad (A H 1034-1074 = A D 1625-1664), adds a long preface in which he gives the account of his life and the origin of the work, mentioned in detail in Rieu, II p 767

This copy agrees with the British Museum copy Comp. also Ethe, India Office Lib. Catalogue, Nos 800 802, W Pertsch, Berlin Catalogue, p 317 The work was printed in Bombay, A H 1268

Written in fair Nas-ta'liq with an illuminated head-piece

Not dated, 19th century

No. 952

foll 172, lines 17, size 7 × 4 5 × 2¼

گوهرستان

GAUHARISTÂN.

A collection of moral anecdotes in imitation of Sa'dî's Gulistân.

Author 'Azîz Ullah Husâm-ud Dîn ul-Banârasî عزیز الله حسام الدین البنارسی

Beginning —

مدح و مدحت مرجان آورانی را که گلستان کفتاد از نسیم سپاس او همیشه بهار است الخ *

The work is divided into seven chapters, called *Gauhar*, and a *Khâtimah* as Sa'dî's is It is dedicated to Shâh Jahân (fol 10a) who is highly eulogised in the preface The date of composition, A H 1048 = A D 1638, is expressed by the chronogram گوهرستان ساله (fol 14b)

The seven *Gauhar* are as follows -

on fol 15a گوهر اول در سیرت سلاطین نامدار و حواس عدالت شعار

on fol 63a گوهر دوم در احوال برگزیدهای الهی و احوال انسان

on fol 93a گوهر سوم در آداب گفتار و فواید خاموشی

on fol 103a گوهر چهارم در سترگی دانش

on fol 119b گوهر پنجم در فضایل جود و مروت و لطایف تواضع و انکسار

on fol 125a. گوهر ششم در کسب دنیا و حسن و قبح آن

on fol. 136ᵃ. کوهر هفتم در سوانح عشق و حسن و اداء دلفریبي

on fol 157ᵇ خاتمه بعض الحکمة العرىلت و من الموعظة العليلت

Written in learned Nîm Shikastah Dated. Ramadân A H 1116

Scribe محمد منعم اورلي بهاری ولد شیخ عبد الغني بن شیخ شهاب الدين

Occasional marginal notes and emendations

No. 953.

foll. 361 lines 18, size $8 \times 4\frac{1}{2}$, $5\frac{1}{4} \times 2\frac{1}{2}$

منهج اليقين

MANHAJ-UL-YAQÎN.

A commentary upon the وصیت or "Testament" of Imam Ja'far Sâdiq, containing doctrines of faith, moral precepts religious instruction, etc, etc

Commentator Muhammad bin Abû Turâb Gulistânah محمد بن ابو تراب گلستانه

Beginning —

رواسح روح امرای حمدی که بسمام مدرسان ملاء اعلی را سر گرم

نطفهٔ تسدیح سازد الخ *

According to Rieu i, p 22, where a copy of the work is noticed, the Arabic text is said to be taken from the کتاب الروضه of the famous Shi'ah doctor Muhammad bin Ya'qûb ul-Kalînî's (d A H 328 = A D 939) work کافی

The commentator with his full name Mirzâ 'Alâ-ud Din Muhammad bin Abû Turâb Gulistanah ul-Husaynî, was a disciple of Muhammad Bâqir Majlisî, and the author of a commentary upon the Nahj-ul Balâgat, entitled حدائق الحقائق فی شرح کلمات کلام الله الناطق in twenty volumes (see Kashf ul Hujub, fol 52ᵇ)

The date of completion of the work, A H 1081 = A D 1670, given at the end of Rieu's copy, is not found here

The work is mentioned in Kashf ul Hujub, fol 149ᵇ See also Âsat Lib Hand List, p 1612, where a printed copy of the work is mentioned

Written in ordinary Ta'liq

Not dated; 19th century

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid

Khwurshîd Nawwâb are found at the beginning and end of the copy

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No. 954

foll 412, lines 17, size 9 × 5, 6 × 3

ابواب الجنان

ABWÂB-UL JINÂN.

The first volume or *Bâb* of the well known work on ethics

Author Mirza Muhammad Rafî' Wâ'iz Qazwînî میرزا محمد رفیع واعظ قزوینی.

Beginning —

بسم الله ... مقامی که سرحد کاروان مدون مجاورات نواند بود الخ

Mirzâ Rafî ud-Dîn Muhammad, who flourished in Isfahân during the reigns of Shah 'Abbas II and Sulaymân of the Safawî dynasty, was also a poet of no mean distinction, and has left a Dîwân in which he adopts the poetical title Wâ'iz (see Rieu ii p 697, and Ethé, Bodl Lib Catalogue No 1144) He died, according to the statement of the author of the Riyâd ush-Shu'ara, fol 463ᵃ, shortly after the accession of Sultân Husayn (A H 1105–1135 = A D 1694–1722) See also Majma' un-Nafa'is, vol ii, fol 516ᵃ, Natâ'ij-ul-Afkâr, p 442, Makhzan-ul-Gara'ib, vol ii, p 987, Kashf-ul-Hujub, fol 1ᵇ, etc

The work is based on the Qurân and the traditions of the Imâms According to the author's statement at the end of this volume it would appear that the whole work was to comprise eight *Bâb* but only two seem to be extant (see Ethé, Bodl Lib. Catalogue No 1472 where the two *Bab* are described) The present MS, comprises only the first *Bab*, divided into three *Fasl* For further particulars and other copies see Rieu ii, p 826 and Supplement, p 109, Ethé, Bodl Lib Catalogue *loc cit*, Ethe, India Office Lib Catalogue, No 2213, E. G Browne's Camb Lib Catalogue, p. 59, W Pertsch, Berlin Catalogue, pp 312 and 313 G Flugel iii, p 293 The work has been lithographed at Teheran A H 1274 and Lucknow A D 1868 Both these editions contain only the first two *Fasl* of the first *Bâb* and fourteen sections of the third *Fasl*

Written in fair Nasta'lîq with an illuminated head-piece and a double-page 'Unwân at the beginning.

Not dated ; 19th century

No. 955.

foll 345 lines 19, size 10½ × 6, 8½ × 3½

The Same

Another copy of the first *Bâb* of Muhammad Rafî's Abwâb-ul Jinan, beginning as above

Written in fair Nasta'lîq with an illuminated head-piece and occasional marginal notes

Not dated, 19th century

A seal of Sayyid Safdar Nawwâb, Patna, is found at the top of the first page

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No. 956.

foll 321, lines 19, size 10 × 6¼, 7¼ × 4¼.

The Same

Another copy of the Abwâb-ul Jinân, beginning as usual

Written in ordinary Indian Ta'lîq

Dated 4 Dulqa'd A H 1234

The seals of Nawwâb Sayyid Vilayat 'Alî Khân and Sayyid Khwurshid Nawwab of Patna are found at the beginning and end of the copy

No 957.

foll 139, lines 21, size 9 × 5¾, 6½ × 4

تحفة الاخيار

TUHFAT-UL AKHYÂR.

The author's commentary on his own Qasîdah Mûnis-ul-Abrâr مونس الابرار which he composed in praise of 'Alî, the fourth Khalîfah

Author Muhammad Tâhir محمد طاهر

Beginning -

الحمد لله رب العالمين ..... اما بعد انكه چنين ميگويد مفتاح محمد الله

قائل محمد طاهر اين قصيده را كه بمونس الابرار موسوم است .

In a short preface the author tells us that as his Qasîdah, entitled Munis ul-Abrâr, was too difficult to be understood by ordinary men he wrote the present commentary for general convenience

The author Muhammad Tâhir bin Muhammad Husayn ush-Shîrâzî un-Najafî ul-Qumnî, a most bigoted Shî'ah, was, according to the author of the Kashf-ul-Hujub, fol 54[a], a contemporary of Muhammad bin Hasan ul-Hasanî ul-Hurr ul-'Âmilî who died in A.H 1099 = A D 1688 (see Brock, vol ii, p 412) The latest authority quoted by the author (fol 114[b]) is the Majâlis-ul-Mu'minîn of Nûr Ullah Shûstarî, written in A H 1010 = A D 1601 (see No 720)

The commentary, a very lengthy one abounds in a fierce denunciation of Sûfism and a most virulent refutation of the Sûfic doctrines. The author makes vehement attacks on almost all the renowned and leading Shaykhs and Sûfic writers, and openly heaps insults on them with the bitterest hatred The persons thus treated by the author are Abul Hasan Khirqânî Hasan Basrî, Ibrâhîm Adham, Mâlik Dînâr, Shiblî, Junayd, Fudayl bin 'Ayâd Bishi Hâfî, Dun Nûn Misri, Abu Hafs, Abul 'Abbâs, Muhyî ud-Dîn Ibn ul-'Arabi, Ahmad Gazzâlî, Sarî Saqatî, Bayazîd Bistâmî and several others It may be noticed that the author quotes passages from numerous Sunni writers particularly from Rûmî, for the sake of refutation

In several places the author refers to his following previous compositions —

اربعین (see Kashf-ul-Hujub, fol 11[b]), on fol 78[a]

بتحقیق العقلا, on fol 15[a]

تحفهٔ عباسی, on fol 18[a]

حکمهٔ العارفین (see Kashf-ul-Hujub, fol 54[a]) and بهجهٔ الدارس on fol 113[a]

The Qasîdah itself begins thus on fol 2[a] —

نخوں دیدہ نوشتیم بر در ودیوار که چشم مردمی از اهل روزگار مدار

On the title-page the author is called محمد طاهر اصفهانی

Written in ordinary Ta'lîq

Not dated, 19th century.

The seals of Nawwâb Sayyid Vilâyat 'Alî Khân and Sayyid Khwurshîd Nawwâb of Patna are found at the beginning and end of the copy

No. 958.

foll. 155, lines 14, size 9½ × 6, 6¼ × 3

شرح خطبة شقشقيه

SHARḤ-I KHUTBAH-I SHAQ-SHAQÎYAH.

An exhaustive Persian commentary on the Khutbah-i Shaqshaqîyah

Commentator Imdâd 'Alî امداد علی

Beginning —

طوبی لادیب هدیت شعا شعه للتبیان حمد من عرف *

This is a commentary on the Khutbah i Shaqshaqîyah, found in the beginning of the well-known Arabic work Nahj-ul-Balâgat, which consists of discourses, letters and sayings ascribed to 'Alî bin Abû Tâlib, collected by Abul Hasan Muhammad bin Husayn bin Mûsâ, better known as ash-Sharîf ur-Radî الشریف الرضی See Hâj Khal vol vi, p 406 For the Khutbah i Shaqshaqîyah see Nahj-ul-Balâgat, MS No 1853 (fol 11b) Arab Hand-list

The commentator dedicates the work to the Wazîr Mahdi 'Alî Khân Bahâdur Sipihdâr Jang

The commentator takes great pains in giving the explanation under the following different heads — اللغة - الصرف - النحو - البلاغة - المطلب - الاستدلال - فائدة and last of all ترجمة The Khutbah treats of the prerogatives of 'Ali and his noble qualities

The date of completion of the commentary, given at the end, is A H 1247 = A D 1831

Written in fair Naskh

Not dated, 19th century

No. 959.

foll 52, lines 14 size 7¾ × 5, 6¼ × 3

A collection of moral sayings and anecdotes in prose and verse written in the style of Sa'dî's Gulistân, without author's name

It consists of two sections, the first, or the prose section, begins thus with the following heading —

سخنان جان نواز و بلند متضمن پندهای دلپسند و اندرهای
ارجمند ... جان پدر راستی نگرین و با راستکاران نشستن الخ *

The second, viz the poetical section, begins thus on fol 32[b]

ابیات جان فزور و شیرین متضمن پندهای دلپسند و اندرهای
گزین ...... سرهر دانش گزین و درست الخ *

Written in fair Ta'lîq
Not dated 19th century.

No. 960.

foll 54 lines 15 size $8\frac{1}{4} \times 5$, $6\frac{1}{4} \times 3$

The Same

Another copy of the above work, beginning —

سخنان جان نواز و بلند *

Written in fair Nasta'lîq with marginal notes and emendations.
Not dated, 19th century.

THE END